SUNDAY SCHOOL JOURNAL
for
TEACHERS
AND
YOUNG PEOPLE.

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"Entering into His Rest."

Heb. 4. 1.

BY MARTHA VAN MARTER.

THY rest, dear Lord, not mine, I seek,
Thy rest, where fainting ones and weak
May drop their burdens and their fears,
The weary weights of weary years,
And safe as child on mother's breast
May lie, close-folded in thy rest.

Thy rest is deep, divine, and calm,
A soothing draught, a healing balm,
A fortress which the heart may keep,
A couch whereon the heart may sleep,
A sacred wall that towers to heaven,
Is thine own rest, to child-hearts given.

O Son of God! from human ways
Of faith and prayer and tuneful praise,
From hope and courage in mine own,
I turn to thee, to thee alone!
My strength is spent, my work is past,
Thou art my Rest—my Heaven at last!

October's Lesson of Law.

THIS is the month when ruddy crops come from the wide harvest-fields. What was a kernel in spring has become the long spike of golden corn. The white blossom of May is now the red apple of October. As we look at the heaped-up fruits in barn and cellar, we think of the unseen laws that took hold of kernel and blossom, and have carried them along to rich results. There has been no hesitation on the part of these forces of law. Harvesting of some kind was inevitable. This was in the world of matter.

How is it in the spiritual world? Has it not its laws? Which is the real, the abiding world for us, that of matter or spirit? What are the mountains purpling in the sunset, or the sea, or the stars, but the gigantic shadows projected from that vast, grander world of spirit? They are for us shadows thrown across the surface of time, and therefore vanishing, while the real world, that of the spiritual, abides for ever. If law reigns in the lesser, among the shadows, will it not reign in the real, that of spirit? If we sow a seed in spring and we expect a stalk of grain in autumn, how will it be when we plant righteousness in the kingdom of souls? May we not look for the working of law to bring forth corresponding harvests in the lives of our scholars?

The harvest month ought to make us thoughtful over the great facts of sowing and reaping, behind which are great laws rigidly at work. If in our scholars' minds we sow reverence for God's appointments, we may expect a harvest of Sunday-keepers and Bible-readers. If we sow honesty, we may look for conscientious merchants and scrupulous mechanics. If we sow temperance, we may look for a generation of abstainers. "May there not be cases of failure?" one asks. Yes, in the spiritual as well as in the material world there may be blasting and mildew, but they are exceptional and not stated. The farmer does not look for drought or tornado every year. He sows in hope, and reaps with such certainty that disappointment is only the exceptional instance to the general rule of success. You, too, may reach out your seed-filled hands, and in hope sprinkle the souls of your scholars. If discouraged, have fresh heart. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Good Tidings Day.

WE sincerely trust that the observance of Good Tidings Day, on the third Sunday of this month (Oct. 15), will result in an increased interest in Sun-

day-school and tract work and in enlarged collections for the Sunday-School Union and for the Tract Society of our Church. These two benevolent organizations need to have their treasuries replenished by the liberality of the church. The special efforts which have been made for helping the other benevolent enterprises of the Church, not one of which ought to be forgotten, have in some instances caused the Sunday-School Union and the Tract Society to be neglected, and in consequence to suffer for want of the contributions of the people. If every pastor will do his best to present the claims of these societies to the people, liberal collections may be expected, and the good work they are appointed to do may continue.

This is the same day as the Day of Prayer for Sunday-schools throughout the world, of which an account is given in another part of the JOURNAL. Let the contributions and the prayers be presented together.

A Practical Force.

ONE may ask, "Of what practical worth to a teacher is the truth of the Trinity?" Conceding that it has an interest as a philosophical speculation, of what actual benefit is it? the objector may query. Here is a doctrine that has been debated and re-debated and then debated over again. Go back to that wonderful controversy when Athanasius and Arius stepped down as opponents into the arena of doctrinal controversy. Neander, the historian, makes a note of the exceeding interest attending the discussion in the fourth century: "Thus the doctrinal controversies of the day became the fashionable topic of conversation at court." Spreading, the discussion reached down through all strata of society. "As Gregory of Nyssa relates, the Homoousian came to be discussed in the bakers' shops, at the tables of the money-changers, and even in the market for old clothes."

Allowing that metaphysical discussions may be thus entertaining, one may say, "Where is the practical benefit of the doctrine involved?" A teacher might ask, "How will this truth help me in daily, practical work as a teacher? I want truth that I can handle like a sword and wield effectively." Truth like a sword, a weapon in the hand? O gentlest yet strongest of weapons are these two divine forces we shall mention. Take the fact of Christ as equal of the Father, and so an infinite Saviour. What a wide harbor for souls tossed at sea is the infinite love expanding in the character of Christ! Love is there, and its companion is Power. In pointing souls to Christ, we point all the more effectively because Christ is the second person of the Trinity, the equal of the Father. Then there is the truth of the Holy Ghost as the third person in the Trinity. As the teacher labors to impress the Gospel upon the minds of his scholars, how he is aided by this conviction of God brought nigh in the Holy Ghost! God all about him; God making tender the human heart we address; God pressing the truth upon that susceptible heart; God re-shaping its life in the process of the new birth! Of what practical benefit is this conception of that divine Ally in our work, God, the Holy Ghost!

Using Plain Words.

PERHAPS some of our readers have read the story, but read it once again:

The greatly beloved Rev. Dr. X was asked to address the Sunday-school, and he complied, and he did—well—he did the best he could. Towards the close of his address he sweetly said:

"And now, dear children, I will proceed to give you a summary."

"Dr.," gently whispered a friend at his right elbow, "perhaps the children do not know what a summary is."

"True, true," he ejaculated in an undertone, and then aloud:

"O children, perhaps you do not know what a summary is. It is an abbreviated synopsis."

It was a poor way to explain one hard word by using two others, and though the intention of the speaker was excellent, he failed of his purpose. Let those who teach the young avoid words with which they are not familiar. Be understood. Some words are peculiar to the arts and sciences, and children do not comprehend them. If you use a technical phrase, make it plain to others and be sure you know what it is yourself. Use six words rather than one if the six can be understood and the one cannot. A large number of the words in an unabridged English dictionary are not familiar to young people or even to adults. Use the language of every-day life so far as you possibly can. The grandest truths, which like ancient manna came down from heaven to earth, can be put into words which the unlearned use and understand, and if any one is inclined to challenge this statement let him read with the eye of a critic the Gospel of John and the *Pilgrim's Progress* of Bunyan, and then challenge—if he dares!

A Conquering Spirit.

WHAT a blessing it is to be born with a conquering spirit! The world is full of evil; there are innumerable foes to be overcome, wrongs to be set right, outside attacks to be repelled, inward risings to be crushed. Not only every day, but every hour of the day, we are called upon to put our powers to the test.

Were there no foes to fight, what a company of

weak and listless men and women there should be! It is the conflict that gives us strength and forms our character. The warrior gains courage by repeated encounters with an adversary. It is the rowing against wind and tide that increases the skill of the oarsman, and as "competition is the life of trade," so opposition is the life of humanity.

It is also an incentive. If obstacles are found in our way let us use them to bring out the best there is in us. Though the foe be formidable, the barriers apparently insurmountable, the conquering spirit is aroused, and exerts itself to overcome until victory perches on its banners.

We all have need to cultivate a conquering spirit, to fight the foes within and without until the last one is vanquished, and we win the crown that is promised to him that overcometh.

The Pump that Became a Fence-Post.

Our attention was attracted by a certain post in a fence. We examined it and found it to be a fraction of an old pump. Raised from the well and amputated, it had been fitted to its present service, that of post. We looked down into the hole bored through its heart. Up that channel once had gushed such clear, cool, crystal streams! Now the spiders spin there webs there. There once may have been conspicuous service rendered by it as the town pump. How many panting, heated horses may have come to it, and cooled their noses in the nectar flowing from this old servant. Children coming from school, dogs, tramps had slaked their thirst at this delicious fountain. Silent blessings on its bald head have here been pronounced by women with babies cooing about it. Distinguished personages like judges, professors, doctors, ministers, here may have wiped their brows on a hot day, and, great as they were, thankfully confessed their dependence on the town pump.

To-day it is only a post. Does it have any feeling? Does it feel degraded? Far better to be a post than to be the stump of a pump, and as an old log lie rotting behind the barn. It is doing excellent service to-day, holding up fence-rails firmly and protecting the interests of the owner of the field. Besides, it is a gate-post. The master is thankful that he has such a steadfast ally to keep the entrance in good condition, that the coming and the going may be without hinderance.

Is there any lesson here for us whose years are rapidly counting up? Though our work may have been distinguished in our younger days, we all of us must see the time when we must step out of the way, and the pump become something else. We may have been among men or women like the town pump among pumps, but we must step aside. Still there is a place for us. How wholesome it is to see a man or woman willing to do humbler and humbler work, if need be, content to serve in a smaller capacity, resigned to duty as a post.

As one grows old, it is royal work done when by a steadfast example in the Christian graces, by humility, by sweetness of temper, by patience, a person helps stay up other souls looking to him, leaning on him as the fence-rails on the post, watching him to see if to the very last he adorn the profession of his faith.

Only a gateway-post! Such beautiful, strong lives become portals to which others are attracted, and by them pass into a helpful, unselfish life in Christ that shall comfort their fellows, strengthen the Church, and honor its great and ever-living Head. In our latest and weakest years, we may do our best and strongest work. Thanks, venerable post, for the suggestion.

Repose of Manner.

After being in the society of the gay butterfly crowds, how sweet and restful it is to meet with one who has repose of manner. Brilliant people are attractive for awhile, but soon become wearisome. They tire those who are unable to keep up the strain.

Repose of manner does not necessarily imply stupidity. One may have a keen sense of humor and not be a clown, and delight in music and oratory, and yet not give way to extravagant expressions or gestures.

The rush, hurry, and drive of commercial life, the rapid transits, elevated railroads, bicycles, tests of speed on land and sea, and all the ingenious devices for annihilating space, make the whole universe seem like an immense race-course, in which man moves continually under the spur.

Repose of manner seems almost an impossibility, and its rarity is its chief attraction. We need it more in our homes, and it is often needed in church work to balance the rush and the excitability of some very excellent people, who can do nothing without driving. Human nature will get weary and lose its relish for exciting pursuits, and communion with a quiet companion is like cooling water to the parched lip, as grateful as the calm that succeeds the storm.

A Timely Utterance.

BY J.

An interesting incident is given in the biography of the well-known evangelist, the late Phebe Palmer. At the close of a revival she was about to take the train from Trenton for her home in New York City. The train had started, but the conductor saw her, gave the signal, and it stopped.

As she entered the car she thanked the conductor for his kindness, and then added, in a very natural tone:

"I would not like as come so near missing heaven as I did to missing this train. Would you!"

The remark was like "a nail in a sure place." It startled the conductor, gave him serious thought, and led to his conversion.

It is sad to think how much good we fail to do for lack of a timely utterance. We are blind when we should see, and dumb when we should speak. Because we have not the gift to utter many graceful sentences for the truth as it is in Jesus we utter none. Because we have not five talents, or two, but only one, we conceal that one and act as though it were of no account. Yet not far away is the judgment, when the final award shall be given for what we say and do, and for what we fail to say and do when upon earth. May mercy temper justice, or who of us will be able to stand?

Some one may say, "I cannot make a remark like the above to a stranger, for it would be for me a forced remark, and I ought to be natural." So indeed you ought to be, but if, like Enoch, you walk with God, and if you long to do what good you can, you will be able to do good in your way by many a timely utterance. Let the teacher learn the happy art of religious conversation, free from cant and formality, and thus the truth which is taught may be impressed. What need have we for prayer and watchfulness?

Methodism in the Lessons of the Fourth Quarter.

BY D. A. WHEDON, D.D.

THERE are degrees in acceptable faith. In Lesson I is the story of a Roman, once pagan but now believing in Jehovah. He has a perfect faith in Jesus as endowed with miraculous power, but he knows him not as the Saviour of sinners. Though short of Christian faith, it is accepted. Lessons III and IV touch the same point. This is specially worthy of note in this day, when we are told that faith in the historic Christ is always requisite to salvation. On that view, all God's saints who died before our Lord's ascension were either lost or had an after-death probation. Methodists find degrees in faith, and so have no trouble with the question. With Mr. Wesley, they see in St. Paul's saying in Heb. 11. 6, "the faith of a heathen." Though the lowest degree of faith, simply believing God as existing and rewarding, it is accepted. The faith of a Jew, who has more knowledge, rises higher, and the faith of a Christian higher still. Acceptable faith depends less on clear and correct conceptions of the object of faith than on the disposition of the heart toward it. Thus, doubtless, many a poor pagan is truly in the kingdom of God, notwithstanding his defective and even erroneous ideas of God.

The disciples in Lesson II were not wrong in thinking their Master a man, though they knew him to be different from all other men. Methodists insist, with as much positiveness as any Unitarian can, on the manhood of Christ. But what *sort* of a man is he whom wind and sea, the wildest and most uncontrollable things in nature, obey? In the first four lessons many wonderful miracles are recorded. At every one of them the question arises anew, What manner of man is he? and as they accumulate, they show more and more how he stands out alone in all history separate and distinct from all other men. He is man, indeed, and he is more than man. He has the power of God, and he assumes authority which belongs to God alone. He must be either an impostor or divine. But winds, seas, palsies, fevers, and death do not obey the voice of an impostor. He must, therefore, be divine. Son of Mary, he is also Son of God—the God-man.

In Lesson III our Lord exercises his authority to forgive sin, and then, to confute the imputation of blasphemy, proves his authority by healing the sinner's paralyzed body. The proof is perfect. A miracle is a supernatural work wrought by divine power in attestation of him who performs it. This was both the intent and the effect of Christ's miracles. Skeptics deny these miracles, some on one ground and some on another; but, after all, the question is a historical one, and is to be settled by the methods of historical proof, like other questions of history, and not by the speculations of the philosopher, the hammer of the geologist, or the crucible of the chemist. As all Methodists accept the Bible, they have no difficulty here. Further, not every wonder is a miracle, any more than faith is credulity. Good Methodists, therefore, while reverently believing that God answers prayer, will beware of the folly and fanaticism of classing the alleged wonders of this generation with the works of Christ and his apostles.

Methodists do not understand that in Lesson XI our Lord in any way abrogated or modified the fourth commandment, but that he simply divested it of Jewish traditions and gave it its true construction. As it specifies simply the seventh day, and not the seventh day of the week, as the one to be kept, they understand that every successive seventh day is to be set apart as a consecrated day. Thus the first day, "the Lord's day," is a valid Sabbath. Six days of labor are to be followed by one day of rest, and this physical rest is enjoined that the day may be the more perfectly kept as a consecrated day. The one purpose of it is the worship and service of God, and the plain intent is that whatever interferes therewith shall be avoided. Works of necessity and deeds of mercy are not inconsistent with the law, nor is the labor that is performed in the service of religion. Knowing the true design of the Sabbath, what must be avoided is easily discerned.

Let us group together Lessons VI, XI, and XII. They teach that at the judgment day there will be a complete and final separation between the righteous and the wicked, and that every man's

destiny turns on the events of the present life. Methodism, then, rightly teaches that there is no day of grace after death, and that Restorationism is impossible.

Continental Sunday-School Mission—Sweden.

BY AN ENGLISH CORRESPONDENT.

In 1853 Lady Ehrenborg, afterward Baroness Passe, commenced a training class for teachers, which she conducted in Stockholm for over twenty years, until disabled by fatal illness.

In 1868 the first Stockholm Sunday-school Union was organized. It was strictly Lutheran, and was intended only for the city of Stockholm. In 1872 the Nerike Union, with Orebro as its center, was founded, followed in 1873 by the Sundsvall and second Stockholm Unions, the latter including Free Churches and having a much wider range than the first. Besides these leading ones, smaller local societies have since been formed, as Gestrikland in the north and Skane in the south, previous to 1873, and last year a central one in Ostergotland.

Mr. Richards, of the London Union, attended the first annual meetings of the Nerike Union at Orebro in 1883, when the number of scholars in the whole country was reported as 20,000. There are now over 200,000, the American Methodist Episcopal Mission having 11,300 in 171 schools, and the Baptists also having considerable numbers under their care.

Mr. Richard's visit opened a new era for Sunday-school work in Sweden. On his return the London committee granted £30 towards a teachers' magazine, and has since rendered constant aid toward the extension of Sunday-school literature. Through its assistance a missionary was appointed, and for many years Mr. A. Palm acted in that capacity. But during the past few years, on account of the extraordinary development of the work, the number of missionaries has been gradually increased, and now are actively laboring, for whose support the London and Swedish Unions are jointly responsible.

In August, 1880, a Scandinavian Sunday-school convention was held in Stockholm, attended by representatives not only from Sweden and Norway, but from Denmark and Finland. It had one good result for Sweden—the adoption of the International Lessons—which greatly facilitates the publishing of magazines, notes, and other aids for teachers.

One very marked feature of the movement in that country is the zeal and earnestness manifested by the workers. The missionaries, too, pursue their labors with unflinching courage. No difficulties daunt them; neither danger nor fatigue quenches their ardor. Their reports are brimful of interest, and the accounts of the wonderful way in which God is blessing the work in the conversion of the young read, as has been remarked lately, "like fresh chapters from the Acts of the Apostles."

Our Scandinavian friends, nevertheless, are very poor, and their schools are very scattered. They need, fully deserve, and are heartily grateful for all the help which their more favored English and American brethren can possibly give them.

Universal Prayer for Sunday-Schools.

SUNDAY AND MONDAY, OCTOBER 16 AND 17, 1887.

"Whatsoever ye shall ask in prayer, believing, ye shall receive."

SUNDAY-SCHOOL UNION,
56 OLD BAILEY, LONDON.

THE committee of the Sunday-School Union again repeat the invitation which they have issued annually since the year 1872, and once more call upon the teachers and friends of the young to unite in a concert of prayer on behalf of Sunday-schools all over the world.

The general acceptance with which this proposal has been received in past years, and the manifold tokens of the divine blessing which have been granted in answer to the petitions presented, encourage the committee to hope for a still more unanimous and hearty response to their appeal on the present occasion.

While extremely grateful for the sixteen millions of scholars now under instruction and influence in Sunday-schools throughout the world, earnest and thoughtful Christians often ask whether the spiritual results of the labors bestowed by nearly two millions of teachers engaged in the work are as large as might be expected, and if not, why not?

Without attempting to present a complete reply to these important questions, and while freely admitting and urgently pressing the need and importance of advancing knowledge and increasing skill on the part of teachers, the committee have no hesitation in asserting that if there was more earnest and believing prayer on the part of teachers, parents, and the Church at large, the spiritual results of Sunday-school work in souls converted and brought to decision for Christ would be largely augmented.

May the coming season of special prayer on behalf of Sunday-school teachers and scholars excel in unanimity and fervor all previous seasons, and issue in such an outpouring of the Spirit as that predicted by the prophet Isaiah, "I will pour my Spirit upon thy seed, and my blessing upon thine offspring. And they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

The following arrangements are suggested for observance as far as practicable:

That on Lord's day morning, October 16, from 7 to 8 o'clock, private intercessory prayer be offered on behalf of Sunday-schools.

That the opening engagements of the morning

school be preceded by a meeting of the teachers for prayer.

That ministers be asked to preach special sermons on the claims of the Sunday-school, and the necessity for increased intelligence and consecration on the part of teachers.

That in the afternoon the ordinary engagements of each school be shortened, and the scholars unite in a devotional service, interspersed with singing and appropriate addresses. To this service the parents of the scholars might be invited.

That at the close of the afternoon or evening service the teachers, in unison with other Christians, meet for thanksgiving and prayer.

That on Monday morning, October 17, teachers again bring their scholars, one by one, in private prayer before God.

That in the course of the day the female teachers of each school hold a meeting for united prayer and thanksgiving, and that in the evening each Church or congregation be invited to hold a meeting, at which the interest of the Sunday-school should form the theme of the prayers and addresses.

FOUNTAIN J. HARTLEY,
JOHN E. TRESIDDER,
EDWARD TOWERS,
ALEX. J. SCRUTTON,
Hon. Secretaries.

TOPICS FOR PRAYER.

1. The Sunday-school teachers of the whole world—that they may increase in their knowledge of the Word, their love to the children, and their earnest desire for their spiritual welfare.

2. The senior scholars—that they may be preserved from the dangers to which they are exposed, and speedily brought to decision for Christ.

3. The junior scholars—that they may early in life be brought to listen to the Saviour's gracious words, "Suffer the little children to come unto me."

4. The officers of our schools—that they may be wise in counsel, energetic in action, and examples in all good works.

5. The Sunday-school unions and other organizations seeking to promote the efficiency of teachers, and the prosperity of the schools.

6. The Sunday-school mission on the Continent of Europe—that it may rapidly extend its influence, and contribute mightily to the overthrow of the superstition and infidelity which so largely prevail.

7. The Sunday-schools in connection with missionary societies all the world over—that they may increase and multiply, and help to bring about the period when all shall know the Lord, from the least unto the greatest.

Always There, and Between Sundays Always At It.

BY REV. E. A. RAND.

"THAT is an interesting picture," said the Rev. John Davis.

It certainly was an interesting picture. Out on the pier stood a young woman blowing a fish-horn.

"Toot-t-t!"

How sharp and echoing were the notes that cut the fog shrouding the river!

"She wants somebody!" concluded the minister. "That is what I am after—somebody."

The thought came to him, "Suppose you blow through her horn! You are after Sunday-school scholars. You speak to her."

Yes, he wanted scholars for a new mission enterprise. He was a new pastor, and naturally he was expected by his people to do some new thing which in an old pastor might never have been forgiven.

"Can you tell me if there are any children about here?" began the new minister. "O—haven't—I—seen——"

"Haven't you seen me some-where?" she replied with a smile. "Yes, sir. I am Maggie Raynes. I attend your church. We live back here a little distance on the main street. Wont you come in and rest a while? O, there is father! I sha'n't need to stop any longer. He is safe!"

A boat came out of the fog as she spoke, and crawled toward the pier.

"O, there is a second boat!" remarked the minister; for another little craft was creeping out of the clutches of this grasping monster of the mist.

This was a pleasure-boat. He recognized a young woman who stepped out of this craft as another of his parishioners.

"A brilliant young woman," was his silent comment. "I wonder if she wouldn't make a good teacher in my mission school! She has name enough to make her a promising candidate for almost any work. Music and devotion in that name!"

This was Miss Cecilia St. John. Mr. Davis now turned away and followed his first parishioner up the pier.

"You see," said Maggie Raynes, "when it is foggy father is bothered out on the river, and my horn helps him home."

"I want to do something like that—sound some kind of a guiding note to little folks who are out in the fog.

She looked at him in perplexity.

"Here are some at that door ahead," he said, "whom I want, may be."

"O, those are young folks that have come to see me."

"Well, do they go to Sunday-school?"

"O, that is the horn you mean—Sunday-school horn!"

"I want to start a Sunday-school in this part of my parish, and I would like to talk with you about it. You are successful in sounding your horn, and perhaps you can tell me where I had better try this other kind."

That was not the only call the minister made on his parishioner. He had his reasons for making her a study.

"Self-reliant," he said one day, as if labeling specimens in a museum, "resolute, cheerful, and intelligent enough to take care of little folks.

Not brilliant, but she has real merit. I will get her to take a class in a Sunday-school, for she seems to attract children. I generally find some of the little folks at her house."

Maggie Raynes began life as a teacher in the new mission school.

The young woman with a name was also made a study by her minister, and her qualities were duly labeled: "Cecilia St. John: vivacious, magnetic, a good talker, a good singer, attracts children. I think she will make a very successful teacher of a Sunday-school class.

Cecilia St. John also began her race as a teacher in the new mission school.

"Lucky!" said the pastor. "Two teachers, the one sure to be a success" (the girl consecrated, in name, to music and a spiritual life), "and the other, probably a success."

As the weeks went by, the minister noticed a difference in the two classes.

"Why are you so full here in this seat?" Mr. Davis said to Maggie. Remember that he was one of the pastors found each Sunday among his lambs in the school.

"I—don't—know," she said with a happy smile, looking up out of a cluster of faces just as happy. The whole class so radiant and ranged in a circle made a kind of sunflower bouquet.

"Brother Johnson," said the pastor in an undertone to the librarian, as he met him in an adjacent aisle, "that Miss Raynes is doing well. How is it? Not a remarkable girl, you know."

The librarian was a nervous, sandy-haired young man. He had snapping eyes. He had a jerky style of talking.

"Well—I will—tell you. It is just—the whole secret of it. She is always *there!*"

Here the librarian pointed at Maggie's seat.

"Yes, always *there!* Rain or shine—come heat, come cold—she's always—there! That holds 'em!"

Waiting a moment, that this might duly affect the minister, Brother Johnson continued:

"She gets 'em—in the first place. Always there—on Sunday—and always at it—between Sundays. She goes after new scholars—picks 'em up—has the class at her house—yes, sir—follows 'em up—you might say she don't give 'em time to take—a long breath" (long ones the librarian himself certainly did not take). "There you have—it. She gets—she follows—she is *there*—and she holds. Plain girl. Father is a fisherman—they say."

"Some of the nicest people in the world are that," interrupted the pastor. "Our Saviour had some of them for companions."

"Well—you know what I mean. Now, take Miss St. John. Nice young woman. Comes from nice family—the best—the St. Johns, an old family. Always agreeable. Knows a lot. But—she is not *there.*"

Brother Johnson now pointed at Cecilia's class, and indeed she was not there. Two forlorn little girls were in the class seat, trying to hear one another recite.

"Now, Miss St. John—came last Sunday. She may not come—well, she may be here—next Sunday. Uncertain. That breaks a class up. Scholars get tired. They go off. We lose 'em out of the school. Stick to your class—class sticks to you. Miss Raynes's class—grows like a tree—right along. You will see—buds on it—fruit—have 'em in the church 'fore long. That is—my opinion. Miss St. John—good girl—pleasant—bright—but she is uncertain—and during the week—I guess she don't give her scholars—a thought. See there! Going, sure! Lost two more!"

The two forlorn lambs had left their seats. They did not, though, leave the school. They went up to the superintendent.

"Can't we go into Miss Raynes's class?" they said, with pleading tones and look.

What do you think he said?

What would you have said?

Opening and Closing Services for Fourth Quarter of 1887.

OPENING SERVICE.

I. Silence.
II. Responsive Sentences.
Supt. The Lord is my strength and song, and he is become my salvation:
School. He is my God, and I will prepare him a habitation; my father's God, and I will exalt him.
Supt. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.
School. And in the greatness of thine excellency thou hast overthrown them that rose up against thee.
Supt. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.
School. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.
III. Singing.
IV. Prayer, followed by the Lord's Prayer in concert.
V. Scripture Lesson.

LESSON SERVICE.

I. Class Study of the Lesson.
II. Singing Lesson Hymn.
III. Recitation of the Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.
IV. Review and Application of the Lesson, by Pastor or Superintendent.
V. The Supplemental Lesson. To consist of the Twenty-Third Psalm, and Section 3 of the Fourth Chapter of Catechism Number One, and Section 1 of the Fifth Chapter. (Questions 54 to 67.)
VI. Announcements (especially of the Church service and week-evening prayer-meeting).

CLOSING SERVICE.

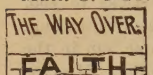
I. Singing.
II. Responsive Sentences.
Supt. I will lift up mine eyes unto the hills, from whence cometh my help.
School. My help *cometh* from the Lord, which made heaven and earth.
Supt. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord *is* thy keeper: the Lord *is* thy shade upon thy right hand.
School. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.
III. Dismission.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

A. D. 28.] LESSON I. THE CENTURION'S FAITH. [Oct. 2.

Matt. 8. 5-13. [*Commit to memory verses* 8-10.]



5 And when Je'sus was entered into Ca-per'na-um there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Je'sus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Je'sus heard *it*, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with A'bra-ham, and Isaac, and Jacob, in the kingdom of heaven:

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Je'sus said unto the centurion, Go thy way: and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

General Statement.

After the Sermon on the Mount, the Saviour descended to the plain, and then led his followers to Capernaum, on the shore of the Sea of Galilee, the city which was his home during his Galilean ministry. Here he was met by a delegation of the elders from the synagogue, who besought him to come and heal a youth, who, though a slave, was beloved by his master, a Roman captain. We may wonder at the interest of these Jews in behalf of a Gentile, and a representative of the hated race which held its yoke over Israel. But it is explained in another gospel, where we learn that this centurion was a "proselyte of the gate," that is, a seeker after God, who had forsaken the worship of idols. He loved the people of Israel, for he found among them the knowledge of God; and he had shown his love by building for them a synagogue for worship, at his own expense. Hence he had endeared himself to the religious Jews of Capernaum, and they readily bore his request that Jesus would come and heal his favorite servant. The Saviour was above all the petty distinctions of church or of race, and he at once granted the petition, and turned his steps toward the centurion's house. On the way he was met by another delegation, bearing the message that he need not come, for the Gentile's house was not worthy for him to enter; and it was not needful, since by a word he could heal the sick; for (said the Roman), "I too am a commissioned officer, and have authority. I know what it is to command and be obeyed." He saw in Jesus one who was the representative of the power of the Highest, able to command invisible hosts. The Saviour wondered at such faith, which not even Israel could show, and declared that here was a foretaste of many from the Gentile world who should find a place in the kingdom of God.

Explanatory and Practical Notes.

Verse 5. And when Jesus. He had just come down from the mount of the sermon, and was followed by great multitudes of people. **Into Capernaum.** One of the principal cities on the Sea of Galilee, situated on its north-western border. It was the home of several of the disciples, and of Jesus during most of his ministry. Yet comparatively few of its people accepted Christ, and he addressed to Capernaum some of his sharpest rebukes. It has passed away so completely that its very site is uncertain. Opinions differ between the location at *Tell Hum* and *Khan Minyeh*. **There came unto him.** The account in Luke informs us that this man did not come in person, but sent to Jesus through the elders of the Jews; and that moreover he had shown his love for the Jewish people by building them a synagogue. It is possible that the ruins of the ancient synagogue at Tell Hum may be the one referred to. Luke 7. 5. **A centurion.** A Roman military captain, commanding a hundred soldiers. It is noticeable that every centurion to whom reference is made in the New Testament receives an honorable mention. The centurion at the cross of Christ gave testimony to his divinity: the centurion Cornelius was the first Gentile member of the Christian Church; and the centurion Julius was a considerate friend to his prisoner Paul. The Roman soldiers were the first to bring the Gospel to Great Britain; and in every age bright illustrations of Christianity have been found in the profession of arms. (1) *He who will can be a Christian in any circumstances.*

6. Saying, Lord. The title "Lord" was used out of respect, but did not necessarily convey a full recognition of Jesus as the Messiah. **My servant.** Literally, "boy," as a servant is often termed, though probably the reference was to a young person, beloved by his master. The servants in that age were mostly slaves. (2) *We should feel an interest in our servants and employees, and regard their physical, mental, moral, and spiritual well-being.* **Sick of the palsy.** The disease may have been either paralysis, or lock-jaw, since both were included under the same name in ancient times. **Grievously tormented.** Suffering acute pain.

7. Jesus saith to him. Sending his message by the interceding elders. **I will come and heal him.** Literally, "Coming, I will heal him." The healing took place while the Saviour was on the way, and in advance of his coming. The love of Christ flies faster than his feet walk.

8. The centurion answered. Through a second company of his friends, who went to meet Jesus and bore the message. Luke 7. 6. **I am not worthy.** He knew that Jesus was a Jew, and would contract ceremonial defilement by entering a Gentile house; but, more than this, he recognized in Jesus a divine being, perhaps greater than a prophet, endowed with miraculous power; and he felt himself as a sinner unfit to be in his presence. See a similar feeling on the part of a disciple. Luke 5. 8. (3) *The clearer our insight, the greater will be our consciousness of our own unworthiness.* **Speak the word.** Gentile though he was, he recognized the divine power of Jesus far more clearly than did the Jews with all their superior enlightment. **My servant shall be healed.** A word from the good Physician, and the work of transformation will be wrought. (4) *Note that all Christ's miracles on the body are symbols of his mightier spiritual working.*

9. For I am. Rev. Ver., "For I also am." The word *also* is essential to the interpretation, for it shows the comparison in the centurion's mind between the Saviour and himself. **A man under authority.** He recognized the fact that as he himself was a commissioned officer of the greatest empire of earth, and possessed authority, so Jesus bare a commission from the King of heaven, and could give *his* commands. **Having soldiers under me.** As there were soldiers and servants to execute his bidding, though he was only a subordinate, how much more must there be invisible agents to do the will of Jesus, the messenger and representative of the Most High! **I say to this man.** The centurion needed not to do: he had but to speak, such

was the thorough discipline of the Roman army. So Jesus need not come; Let him but speak the word and it would be borne by his unseen ministrants. Rarely indeed do we see such deep insight into the order and laws of the spiritual world as was shown by this Gentile. (5) *Faith unseals the eyes to things spiritual and divine.*

10. He marveled. "What is more wonderful than to see Christ wonder?" asks Bishop Hall. But Jesus was a man, and surrounded as he was by people dull in the spiritual sense, he was struck with admiration of a faith so singular and so sublime. **To them that followed.** His disciples and the interceding Jewish rulers. **I have not found so great faith.** The centurion's faith was indeed remarkable, for (1.) It was found not in an intelligent, Bible-reading Jew, trained to knowledge of God, but in one born in heathen darkness. His faith was a triumph over great hinderances. (2.) It was a strong and unwavering faith; he had no doubt that Jesus could do as he would, and would do as he was desired. (3.) It was a surprisingly intelligent faith. He had a clearer conception of Christ's relation to the unseen forces of the universe than had any of the disciples. He saw the invisible and spiritual world as thoroughly under Christ's control as his own company of soldiers was under his own will. (6) *Let us cultivate that faith which enables us to see the invisible things of God.* **Not in Israel.** Among the people who might be expected to show forth the highest instances of faith. It was like a flower blooming in an uncultivated field.

11. Many shall come. A prophecy of the salvation of the Gentiles, but little understood by those who heard it. It is noteworthy, too, that we find it in the gospel of Matthew, which especially presents Jesus as the Messiah of Israel. **From the east and west.** Within thirty years from that day, Gentile churches were organized in all the great cities of the Roman Bmpire, and even in the capital itself; and now it is the Gentile world which owns Jesus as their Saviour. **Shall sit down.** Literally, "shall recline," in the usual position of people at feasts; a figurative form of speech, referring to the enjoyment of salvation on earth and in heaven. **With Abraham, and Isaac, and Jacob.** The three patriarchs are named as the fathers of the covenant people, and Gentile believers are received by adoption as their children. (7) *All the promises of the old covenant we may inherit under the new.*

12. The children of the kingdom. The Jews, who were "the people of God," chosen out of the world to possess peculiar spiritual privileges. **Shall be cast out.** Not by the decree of God, but by their own rejection of Jesus as the Redeemer. Not that all Jews were cast out, or that all Gentiles are accepted, for not *all* but *many* that come from the east and the west enjoy these privileges. Some Jews believed, and became the founders of the Church, and many Gentiles rejected the Gospel. But as a race the Jews turned away, while the Gentiles believed. **Into outer darkness.** The darkness outside the banqueting-hall where the guests are assembled; an image of the deeper night in which a soul abides away from God. **Weeping and gnashing.** Figures of the most intense misery. What they mean, we know not; but that they mean a terrible something we may be certain.

13. Go thy way. He did not need to enter the centurion's house, for he was already in his heart. **As thou hast believed.** The measure of his faith was that of the blessing which he received. (8) *So it is to-day; we receive all that our faith can grasp.* **Servant was healed.** The miracle was wrought at a word, and without the touch or even the visible presence of Jesus.

HOME READINGS.

M. The centurion's faith. Matt. 8. 5–13.
Tu. The Syrophenician's faith. Matt. 15. 21–28.
W. Bartimeus's faith. Mark 10. 46–52.
Th. The first disciples' faith. John 1. 35–51.
F. Faith and works. James 2. 14–26.
S. The power of faith. Matt. 17. 14–21.
S. Faith's victories. Heb. 11. 17–40.

GOLDEN TEXT.

I have not found so great faith, no, not in Israel. Matt. 8. 10.

LESSON HYMN.

Pass me not, O gentle Saviour,
Hear my humble cry;
While on others thou art calling,
Do not pass me by.

Let me at a throne of mercy
Find a sweet relief;
Kneeling there in deep contrition,
Help my unbelief.

Trusting only in thy merit
Would I seek thy face;
Heal my wounded, broken spirit
Save me by thy grace.

TIME.—28 A. D.

PLACE.—Capernaum.

RULERS.—Same as in the last lesson of third quarter.

DOCTRINAL SUGGESTION.—The power of Christ.

QUESTIONS FOR SENIOR STUDENTS.

1. The Centurion.

What was a centurion?

What was the occasion for the meeting of Jesus and the centurion?

Did they meet? Read the story in Luke 7.

How can you explain these differences in the account?

What added fact of interest do we get from Luke's story?

What was the character of this Roman soldier?

How did he differ from the soldiers of his time?

What was the feeling of the Jews toward him?

What was the common feeling of a Roman for a Jew, and of a Jew for a Roman?

2. His Great Faith.

Where is the first evidence of faith on the part of the centurion? See Luke 7. 3.

Where is the second evidence of faith? See Luke 7. 6; Matt. 8. 8.

What is the one universal element of saving faith?

What comparison did he make between his own position and that of Christ?

What is the argument, or thought, in the centurion's speech?

What constituted his great faith?

What great principle of salvation did this incident cause Jesus to utter?

What evidence, aside from Matthew's assertion, is there that the servant was healed? Luke 7. 10.

Practical Teachings.

Here was a man who heard of Jesus, and when he heard he went to him, prayed to him, believed in him.

Here was a man who loved his slave; loved the Jews who hated his people; loved religion and its service; did he also love Christ?

Here was a man who knew how to obey, how to command, how to be humble. Am I in all these things like the centurion? Am I in any of them? Are you?

Hints for Home Study.

1. Learn what had happened after the Sermon on the Mount before this lesson story begins.

2. Make an analysis of this centurion's character. Study Luke 7 carefully.

Ver. 2. he was H....e.
Ver. 5. he loved the N....n.
Ver. 5. he was L....l.
Matt. 8. 8. he was H....e.
Ver. 10. he had F....h, etc.

3. Write out the argument in the speech of the centurion.

I am a soldier.	Thou art.....
I also have authority.	Thou hast.....
Mine is limited to my men and my servants.	Thine is.....
My servants are men.	Thy servants.....
My servants obey when I speak.	Thy servants.....
Therefore,	

4. Find also the character of Christ as shown in this story.

1. Willingness to.....
2. Readiness to.....
3. Power.....
4. Liberality toward.....

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1 The Centurion.

Where did the centurion seek Jesus?
What story of suffering did he tell?
Why was he so anxious about his servant? Luke 7. 2.
What assurance of sympathy did Jesus give?
Of what honor did the centurion think himself unworthy?
What shows his faith in Jesus's power?
What did he say of his own authority?
What good act had he done for the Jews? Luke 7. 5.

2. His great Faith.

How did the centurion's words affect Jesus?
Why was he surprised?
Where had he found similar faith? (GOLDEN TEXT.)
Of what great gathering did he speak? (See Luke 13. 29.)
Where was that gathering to occur?
What people would be excluded?
What would indicate their disappointment?
What command did Jesus give the centurion?
What promise did he give him?
What occurred as he spoke these words?

Teachings of the Lesson.

Where, in this lesson, are we taught—

1. That our faith may prove a blessing to others?
2. That great faith may exist in spite of great hinderances?
3. That great reward awaits those of great faith?

Hints for Home Study.

Find another occasion when Jesus "marveled." Find how many miracles Jesus wrought in Capernaum. How many of these were wrought without seeing the subject?

QUESTIONS FOR YOUNGER SCHOLARS.

Who came to Jesus at Capernaum? **A Roman centurion.**
What is a centurion? **An officer in charge of a hundred soldiers.**
What did the centurion tell Jesus? **That his servant was sick with the palsy.**
What did Jesus answer? **"I will come and heal him."**
What is Jesus always willing to do? **To help those who come to him in faith.**
What was the centurion's reply? **"I am not worthy that thou shouldest come under my roof."**
What did he want Jesus to do? **To "speak the word only."**
What did he believe? **That his servant would be healed.**
What did this show? **His faith in the power of Jesus.**
What did Jesus say? (Repeat the Golden Text.)
Why might Jesus look for great faith in Israel? **Because the Israelites, or Jews, knew all about him.**
What did Jesus say? **That many who were not Jews should live in heaven with Abraham and Isaac.**
Why so? **Because they had the faith of Abraham and Isaac.**
What did Jesus say to the centurion? **"As thou hast believed, so be it done unto thee."**
What was the reward of his faith? **His servant was healed at that moment.**

Words with Little People.

Answer thoughtfully—
Which would you rather have, a sick body or a sin-sick soul?
Have you asked Jesus to make your soul well?
Will he *cure* all who ask in faith?
"Heal my soul, for I have sinned against thee."

THE LESSON CATECHISM.

[For the entire school.]

1. Who came to Jesus asking him to work a miracle? **A Roman centurion.**
2. What did he ask? **That his servant might be healed.**
3. What did Jesus say of his faith in the Golden Text? "I have," etc.
4. What did he tell the people? **That people of all nations should be saved.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Believing Centurion.

I. HIS ORIGIN.
A centurion. v. 5.
"Gentiles should be fellow-heirs." Eph. 3. 6.
"Neither circumcision availeth." Gal. 5. 6.

II. HIS LOVE FOR THE CHURCH.
He loveth our nation. Luke 7. 5.
"We love the brethren." 1 John 3. 14.
"Love the brotherhood." 1 Pet. 2. 17.

III. HIS LIBERALITY.
Hath built us a synagogue. Luke 7. 5.
"God loveth a cheerful giver." 2 Cor. 9. 7.
"Of every man....giveth it willingly." Exod. 25. 2.

IV. HIS HUMANITY.
My servant lieth at home. v. 6.
"Unto your servants....just." Col. 4. 1.
"Witness against....those that oppress." Mal. 3. 5.

V. HIS HUMILITY.
I am not worthy. v. 8.
"Be clothed with humility." 1 Pet. 5. 5.
"Blessed are the poor in spirit." Matt. 5. 3.

VI. HIS FAITH.
Speak the word....healed. v. 8.
"Faith toward our Lord Jesus Christ." Acts 20. 21.
"Believe on the Lord Jesus Christ." Acts 16. 31.

VII. HIS SPIRITUAL INSIGHT.
I also am....under authority. v. 9. (R. V.)
"Faith.. evidence of things not seen." Heb. 11. 1.
"Look not at the things which are seen." 2 Cor. 4. 18.

THOUGHTS FOR YOUNG PEOPLE.

Teachings Concerning Faith.

1. We find here strong faith in an unexpected quarter; in a Gentile without religious training; and in a soldier, whose trade has brutalizing tendencies. Learn from this that one can be a believer and a Christian anywhere. v. 5.

2. We see that this man's faith and his interest in spiritual things made him seek out God's people, love them, and be liberal toward God's cause. See Luke 7. 4, 5. The seeker after God will ally himself with the people of God.

3. We see too that faith opened the heart of this man toward his fellow-men. He felt an interest in his sick servant, cared for him, and sought to have him cured. The true believer will seek to do good both to the souls and the bodies of men. v. 6.

4. We see that faith gives insight into God's spiritual world. How clearly this man saw spiritual realities! Faith opens men's eyes to the laws of God's spiritual working. vs. 8, 9.

5. We see that Christ, the Son of God, takes notice of faith. He saw how rare this man's faith was, and noted its quality. So he sees now every one that believes in him. Our faith is recognized upon the throne. v. 10.

6. We see, too, that faith has its abundant reward. The believer shall sit down with God, and with the saints of all ages, in the banquet of glory. v. 11.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Locate Capernaum on the map....Explain the word *centurion*....Notice the noble traits of this centurion as they are shown in this lesson, and the corresponding account in Luke 7. See, for this purpose, the Analytical and Biblical Outline....Show what this incident teaches us concerning *faith* (see Thoughts for Young People), and illustrate by examples of faith in the Bible. Find instances in Heb. 11....Find in this lesson an illustration of the way of salvation. 1. We must come to Christ. 2. We must ask humbly. 3. We must believe his word fully. 4. We must see in him God's power to save....Notice also the traits of Jesus as here shown. 1. His readiness to do good. 2. His sympathy with the troubles of men. 3. His liberality of feeling. 4. His recognition of man's faith. 5. His power to heal and to save....Notice also that the lesson contains a warning. See what it is, and who are in danger from it.

References. FREEMAN'S HAND-BOOK: Ver. 12: Light and darkness as emblems, 412.

Songs from the Epworth Hymnal.

229. Soldiers of the cross.
224. Battling for the Lord.
225. Soldiers who to Christ belong.
123. None but Jesus.
154. Alone with Jesus.
157. O holy Saviour.
172. My faith looks up to thee.
179. Since Jesus is my friend.
214. Am I a soldier?
231. Sound the battle-cry.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Mighty Captain.*

Introductory. Little boys know how to "play soldier." Let some boy tell what a "company" is; what the captain's business is, and what soldiers have to do when the captain speaks. Ask some boy why he obeys his parents, and let question and answer bring out the thought that his parents have a right to his obedience because he is their boy, and because God has given them authority over him. So, the captain of a company of soldiers may demand obedience, because authority has been given him over all who belong to his company.

Review. Question about the great sermon. Who preached it? Where did the preacher sit? Who heard him preach? Who were nearest him when he preached? When the sermon was ended, he came down from the mountain. Add Capernaum to the map. A moment may be given to map-study. Connect some striking event with each place. Bethlehem recalls the birth of Jesus, Nazareth his youth, Jordan the place of his baptism, etc.

THE SOLDIER-CAPTAIN.

A Roman captain lived in Capernaum. He was a real soldier, and wore real soldier-clothes. He had a hundred men in his company. Each one of these men had to obey the captain. If he told a man to go, he must go. If he said to one, Come, he must come. Was this right? Yes, for a captain is a man who has authority. He has not all authority; there are those who have more than a captain—as a general, a prince, a king. This Roman captain had a sick servant. He loved his servant, and wanted him to be well and happy. But he had not power to send sickness away. He heard that Jesus could say to pain and disease, Go—and it had to go. He said, "Jesus is a great Captain. I will ask him to cure my servant." So he went and told Jesus what he wanted, and he had such faith in Jesus's power, that he said, "Speak the word only, and my servant shall be healed."

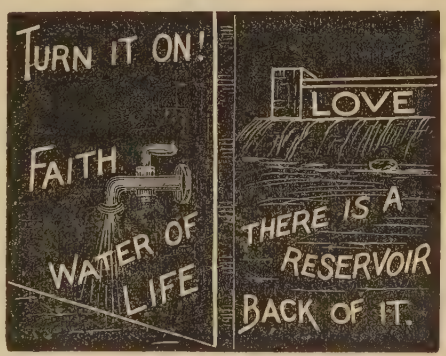
THE DIVINE CAPTAIN.

Print "Power," and "All Power." Ask over how many men the soldier-captain had power? Explain that he had not all power over his hundred men. He could not put love into their hearts; he could not make sickness go away; he could not forgive sin. All this the divine Captain could do. Read from Bible, Matt. 28. 18, also Matt. 9. 6.

(Show a key). What does a key do? (It unlocks.) The soldier-captain had the key that unlocks the door of heavenly power and love. (Let children spell as you print, FAITH. Tell the sequel of the story, and explain that any one who uses that key may have help from Jesus. Teach that he can heal both the body and the soul, and that the one thing he looks for in a heart is faith. Ask, "Is Jesus *your* mighty Captain?")

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. This is a lesson about great faith. How shall we illustrate it? In the case of the centurion, with his great need came as great faith in the power of Jesus to help. He did not limit that power: he believed in what he saw, and he believed also in an unseen power behind that. See this illustration on the blackboard. It represents a faucet. If one has thirst he goes to the place where he believes he will receive water. Simply believing it would never quench the thirst, but going to the faucet and turning it brings the water. The oftener this is repeated the stronger is the belief that the supply will not fail. Why? Because back of the faucet, and beyond the pipes, is a great reservoir of supply. So each one of us may go to the Saviour, knowing that the great reservoir of his love, though unseen by us, has an inexhaustible supply. As a child may be able to turn the faucet to quench his thirst, so the smallest child may go to God in all his needs for help.

Lesson Word-Pictures.

There is a shadow beneath the roof of the centurion at Capernaum. You come into that shadow when you enter that room, secluded, still, where the sunshine is shut out and only the attendants are shut in with that couch of sickness in the corner. It seems so strange that any physical weakness should come where the centurion is. What a muscular form and vigorous gait he has! How easily he carries off his iron helmet and his stout breast-plate, poises his thick shield, and swings his ready sword! Weakness has come, though, to his household, and it is in the pallid face and helpless form of the beloved servant in the corner. No faithful care of nurse or medicine of doctor is of any use. "What can be done?" wonders the centurion as he bows his head. He can think only of one thing that can be done. He might ask Jesus about his servant. Every body is talking about the great Wonder-worker, and all who have carried their sick to him have taken them away healed. "Yes," he murmurs, "I will tell Jesus. It is all I can do. My servant can't be carried to him though. What can be done?"

All that can be done is to tell Jesus and leave every thing to him. Can we do more to-day? "Lord," is the pitiful utterance of the centurion, "my servant lieth at home sick of the palsy, grievously tormented." He can do nothing more. He rests his case just there. And the loving answer of the Great Heart is, "I will come and heal him."

What! the great, pure teacher come under the centurion's unworthy roof? It cannot be; and need it be? The centurion may be glancing out of the window. He sees a file of his soldiers tramping past. His word is sufficient for their obedience. He says "Go" or "Come." It is enough. What he says will be done. Has Jesus less power? Does he need to do more than to speak the word of command? "Speak the word only," is the centurion's thought, and soon it is in his petition to Jesus. What an entire reliance upon the Saviour! He may have started for the centurion's, and now this "Speak the word only" stops him. Can you not see him as he turns, both wonder and a benediction in his face? "Go thy way," he has said. The work of healing shall be done.

There is suspense at the home of the centurion. They are waiting to hear from Christ. There upon the bed turns uneasily the servant. The nurse may know her master's mind and murmurs, "The Miracle-worker can't heal afar off. It was foolish to tell him that a word would do, a word at a distance. He must come himself."

But why is the sick man so strangely still? Through the window opening into the court did a wave of air from a palm-leaf gently swaying reach and refresh him? Why that smile of pleasure in his eyes? Did he hear the note of a bird warbling in the court-yard palm? And why does he rise? Why does he say he will leave his couch? Has he gone crazy? No; "I am—I am—better," he tells the nurse looking in surprise and bewilderment, and he persists in leaving his bed! Yes, healed the very self-same hour of the spoken word of Jesus.

A. D. 28.] **LESSON II. THE TEMPEST STILLED.** **[Oct. 9.**

Matt. 8. 18-27. [*Commit to memory verses 24-27.*]

18 Now when Je'sus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Je'sus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Je'sus said unto him, Follow me; and let the dead bury their dead.

23 And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us; we perish.

26 And he said unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marveled, saying, What manner of man is this, that even the winds and the sea obey him!

General Statement.

Several months intervene between the event of the last lesson and of this, and as the gospel of Matthew is arranged topically, and not chronologically, some of the lessons which we have yet to study precede this in the order of time. After the healing of the centurion's servant other miracles were wrought, of which the most notable was that of the widow's son restored to life at Nain. Luke 7. 11-17. From Nain Jesus went through southern Galilee, preaching and healing. He received and answered the messengers of John the Baptist (Matt. 11. 2-30); permitted a penitent sinner to wash his feet (Luke 7. 36-50); cast out a dumb demon, and was rewarded by the declaration of the Pharisees, that he was himself possessed by the prince of demons. Matt. 12. 22-45. At this time he changed his method of teaching and began to give instruction in parables, of which seven were spoken in one day before a vast audience on the beach of the Sea of Galilee while the great Teacher sat in a little boat on the water. At the close of the day's teaching he embarked with his disciples, intending to cross the lake to the land of the Gadarenes, on the eastern shore. So weary was the Master from the crowd and the mental strain of teaching, that he fell fast asleep on the boat cushion in the stern. A sudden storm, such as often sweeps down upon the Sea of Galilee, came upon the frail craft, and they were in danger of drowning. They awoke their Master, who gently chided them for their "little faith" and then rebuked the winds and the sea.

Explanatory and Practical Notes.

Verse 18. Now. This was at the close of a day occupied in teaching by parables on the lake shore. **Great multitudes.** This was the most popular period of his ministry, when he was followed by multitudes wherever he journeyed. A few months later all the crowds forsook him, and he was left with the twelve alone. **He gave commandment.** After the labors of the day he needed rest and retirement from the press of the multitude. Our Saviour was thoroughly human, and possessed a finely-strung nature. **To depart.** He could find no rest at Capernaum, where crowds attended him and where enemies dogged his footsteps. **Unto the other side.** The eastern shore of the Sea of Galilee, where he was as yet unknown to the scattered and half-heathen population.

19. A certain scribe. Rev. Ver., "a scribe." The

form of the expression intimates that but few of this class were found among the followers of Jesus. They were men who originally formed a guild for the exact copying of the Old Testament Scriptures, to which they devoted themselves. They soon became the recognized interpreters of the law, and as such possessed great influence. As a body, they were the most determined enemies of Jesus and his Gospel. **I will follow thee.** Not content with ordinary discipleship, he aspired to be among the chosen apostles, perhaps thinking that Jesus and his humble band would count themselves honored by his offer. **Whithersoever thou goest.** Little did he know the meaning of his own promise, which would lead through the path of persecution to the cross. (1) *To follow Christ means more than most men realize.*

20. Jesus saith. The Saviour neither accepted nor rejected him, but pictured to him in strong shadows his own condition, and thereby tested to the uttermost his motives and his endurance. (2) *All men are called to discipleship, while but few are called to apostleship.* **Foxes have holes.** Foxes, and large ones, are abundant in northern Palestine. **The Son of man.** A name which Jesus often applied to himself as the representative man, the second Adam, and the head of the new manhood to be developed by the Gospel. **Hath not where to lay his head.** He was poorer than the ordinary working-man of his land, because he had no employment, but depended, probably, upon the contribution of his friends. He had been driven out from his family home at Nazareth and lived as a guest among his disciples at Capernaum. The ordinary laboring man in America has more money and far more comforts in his way of living than did Jesus. Yet the highest type of manhood that earth ever saw was developed in such lowly circumstances. (3) *True nobility of character does not depend upon social or financial conditions.* What became of this ardent volunteer, the scribe, we do not know, but it is likely that his resolution soon weakened. (4) *If there were some who backslid from Christ's service then, let us not be surprised at such now.*

21. Another of his disciples. The form of the expression intimates that it was one of the twelve; and tradition has named Philip, but there is no certainty in the case. **To go and bury my father.** This cannot mean "to stay with my father until his death." His father was dead or dying, and he desired to delay the work of Christ until after the funeral rites, which, with the period of mourning, would require a month.

22. Jesus said unto him. The time was short, for there remained but little more than a year of Christ's work on earth, and messengers were needed. To postpone for a month or more might be, in this disciple's case, to abandon altogether. Hence the peremptory tone of Christ's answer. **Follow me.** At first as a learner, then as a messenger. Luke adds, "Go thou and preach the kingdom of God." **Let the dead bury their dead.** There is a play upon the double meaning of the word "dead." "Let those who are spiritually dead, busy with worldly concerns, bury the one who is physically dead." It was a strong saying, so that it would strike forcibly, and suggest thought. Jesus did not mean that his disciples should trample on their affections, but that the ties of earth must not interfere with sacred duties. (5) *Christ's ministers must be men of one work only.*

23. Entered into a ship. (Rev. Ver. "a boat.") It was probably the boat from which he had been preaching, and which was employed in transporting Jesus and his disciples from place to place upon the lake. Mark 3. 9. It was large enough to hold the entire company of Jesus and the twelve, and was propelled by oars. **His disciples followed him.** We learn from Mark 4. 36 that others accompanied in some small boats. (6) "*Like a good captain, he goes before his soldiers.*"—*Trapp.* (7) "*Those that would rest with Christ hereafter must follow him here.*"—*Henry.*

24. There arose a great tempest. Although the Sea of Galilee is not more than fifteen miles long, it is liable to fierce storms. The warm air over the lake, which lies six hundred feet below the level of the Mediterranean, is often suddenly chilled by blasts from the snowy ravines of Mount Hermon. **Ship was covered with the waves.** And of course in imminent danger of sinking. (8) *Neither the post of duty nor the presence of Christ will exempt us from the danger of life.* **He was asleep.** Lying upon the leathern cushion on the high stern of the boat, he rested, being weary with the day's debate with the Pharisees and the long series of parables and their interpretation. (9) *In the sleep of Jesus see the evidence of his thorough humanity.*

25. His disciples came to him. As Burkitt says, "Here was faith mixed with human frailty;" faith in their trust that he could save them; frailty in their deeming it necessary to awake him. **Lord, save us.** The three accounts give somewhat different language; and all may be correct, for they state the utterances of a dozen people. **We perish.** They could not realize that he who had shown himself to be the Son of God could keep them in safety though asleep. (10) *We need have no fear when Christ is by our side.*

26. He saith unto them. He calms their mind before he arrests the raging storm. **Why are ye fearful?** "He does not blame them for their importunity in disturbing the Lord's rest, bnt for their fearfulness."—*Bengel* **Ye of little faith.** Some faith they had to call upon him in trouble, but only little faith, because they could not trust him fully. (11) *His faith alone is complete who can rest in the Lord fully, and wait patiently for him.* **Rebuked the winds.** Speaking to them as a master, since he was their Maker. **A great calm.** Even if the lull of the storm should be considered an accidental coidcidence with the Saviour's words, the sudden calm on the waves must have been unaccountable. (12) *Such the calm when Christ speaks to the stormy soul tossed by temptation.*

27. The men. Alford says that this refers not to the disciples, but to the sailors, as the word is never used of the disciples. But other writers think that the twelve were their own oarsmen. **Marveled.** They had witnessed miracles upon disease, but never power over nature. **What manner of man?** The miracle especially appealed to the wonder of men who were familiar with the sea and its power.

HOME READINGS.

M. The power of Christ. Matt. 8. 18–34.
Tu. Power over men. Matt. 4. 18–25.
W. Power over nature. Matt. 14. 23–32.
Th. Power over spirit. Matt 17. 14–21.
F. Power to heal. Luke 7. 11–23.
S. Power to restore life. John 11. 32–45.
S. Power to forgive sin. Luke 5. 17–26.

GOLDEN TEXT.

Why are ye fearful, O ye of little faith? Matt. 8. 26.

LESSON HYMN. C. M.

Jesus, the very thought of thee
With sweetness fills the breast;
But sweeter far thy face to see,
And in thy presence rest.

No voice can sing, no heart can frame,
Nor can the memory find
A sweeter sound than Jesus' name,
The Saviour of mankind.

O hope of every contrite heart,
O joy of all the meek,
To those who ask, how kind thou art!
How good to those who seek!

TIME.—28 A. D. About five months after the Sermon on the Mount.

PLACE.—The Sea of Galilee.

RULERS.—Same as in Lesson 1.

DOCTRINAL SUGGESTION.—Following Christ.

QUESTIONS FOR SENIOR STUDENTS.

1. Faith Needed.

Through all the period of Jesus's life, where was his home?

When the sea is spoken of, "the other side," and similar expressions, what is meant?

What new relation of Jesus to the people is shown in vers. 18 and 22?

When he gave "command" to go to the other side, what profession was openly made to him?

Do you suppose the scribe comprehended what he himself said?

How did Jesus seek to quicken his comprehension?

What did Jesus's answer mean?

Who else showed his need of faith when Jesus said, Let us go over the sea?

What did Jesus mean by "let the dead bury their dead?"

2. Faith Tested.

How many instances of the test of faith are given in this lesson?

What kind of test was the first, or what personal qualities were tested?

What in the others?

How was the lack of faith shown by the disciples?

How was the little faith they had shown?

Was the ship in which were Christ and his disciples the only one saved? Mark 4. 36.

Who first received the Lord's word of rebuke, the sea or the men?

How is human life like this crossing of the sea?

What is our great need in crossing?

Practical Teachings.

"To the other side," is often Christ's call to the disciple. Happy the man who has faith to follow.

"No place for his head," "no room at the inn," no place in the world, except in the heart of his disciple.

Here was terrible distress; but Christ was near.

Here was an agonized cry for help, and Christ heard it.

Here was swift and entire deliverance; Christ gave it.

Can you say, "Lord, I will follow?" Will you say it?

Hints for Home Study.

1. Read this lesson story here, and in Mark and in Luke. Get it thoroughly into your mind. Before you go to your class tell it to some child.

2. Study in the Chautauqua Text-Book the events between the two lessons, and find those events in the Bible itself.

3. Write twenty questions on this lesson; after three days examine them to see if you can answer them without the book.

4. Find the different directions in which Jesus had manifested supernatural power. Make a list of the different miracles up to this point in his life.

5. Find what you can about the ships that were used on the Sea of Galilee. If you cannot find out, put it down as a thing to ask your teacher about.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Faith Needed.

What caused Jesus to depart from Capernaum?

What offer of discipleship was made by a scribe?

What contrast did Jesus present in reply?

What filial request did a disciple make?

What duty did Jesus place first?

What work was he bidden to do? Luke 9. 59.

Who could then attend to the dead?

Why was preaching the Gospel the more important duty?

What says Jesus of one who does not love him more than any other? Matt. 10. 37.

2. Faith Tested.

Where did the disciples follow Jesus?

What sudden danger arose?

What shows that the storm was severe?

What shows Jesus's confidence in peril?

What evidence have we that the disciples were afraid?

What rebuke did Jesus utter? (GOLDEN TEXT.)

What did he next rebuke?

What did he say to the sea? Mark 4. 39.

What sudden change occurred?

How were the disciples affected? Mark 4. 41.

At what were they astonished?

Teachings of the Lesson.

Where, in this lesson, are we taught—

1. The necessity of self-denial in following Christ?
2. The demand for singleness of purpose?
3. The sinfulness of distrust?

Hints for Home Study.

Find three other occasions when Jesus spoke of his disciples as "of little faith."

Find another occasion when Jesus stilled the storm.

QUESTIONS FOR YOUNGER SCHOLARS.

Who came to Jesus and wanted to live with him? **A teacher of the law of Moses.**

What did Jesus tell him? **That he had no home on earth.**

Where was Jesus's home? **In heaven.**

Where did Jesus go with his disciples? **Out on the Sea of Galilee.**

What came suddenly upon them? **A great storm of wind and rain.**

Where was Jesus? **Asleep in the stern of the boat.**

How came Jesus to be asleep? **He had been healing the sick, and preaching, and was very tired.**

Why did the disciples wake him? **They were afraid.**

What must they have forgotten? **How strong and loving Jesus was.**

What did they say to him? **"Lord, save us; we perish!"**

How did he answer them? (Repeat the Golden Text.)

What did he do? **He arose and rebuked the wind and the sea.**

What followed? **All was quiet in a moment.**

What does this show us? **That the winds and waves obey God.**

What are far more awful than storms of wind and rain? **Angry passions and sinful feelings.**

What is Jesus able to do? **To drive them away and send peace.**

Words with Little People.

Christ is *your safety* in time of danger.

Christ is *your peace* in storms of trouble and temptation.

You need *never feel afraid* if *he* is with you.

"All power is given unto ME in heaven and in earth."

THE LESSON CATECHISM.

[For the entire school.]

1. Who came offering to following Jesus? **A certain scribe.**

2. What did Jesus tell him he did not possess? **A place to lay his head.**

3. What did Jesus command another man? **Follow me.**

4. What took place while Jesus and the disciples were crossing the Sea of Galilee? **A great storm.**

5. What did Jesus say to the waves? **"Peace, be still."**

6. What did he say to the disciples in the GOLDEN TEXT? **"Why are,"** etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Nature of Christ.

I. AN ATTRACTIVE NATURE.

I will follow thee. v. 19.

"Will draw all men unto me." John 12. 32.

"We love him,...he first loved us." 1 John 4. 19.

II. A LOWLY NATURE.

Not where to lay his head. v. 20.

"For your sakes he became poor." 2 Cor. 8. 9.

"Made himself of no reputation." Phil. 2. 7.

III. A KINGLY NATURE.

Follow me; let the dead. v. 22.

"All power is given unto me." Matt. 28. 18.

"All things in subjection under him." Heb. 2. 8.

IV. A HUMAN NATURE.

He was asleep. v. 24.

"Wearied with his journey." John 4. 6.

"In the morning....he hungered." Matt. 21. 18.

V. A TENDER NATURE.

O ye of little faith. v. 26.

"The gentleness of Christ." 2 Cor. 10. 1.

"As a father pitieth." Psa. 103. 13.

VI. AN ALMIGHTY NATURE.

The winds and the sea obey him. v. 27.

"Maketh the storm a calm." Psa. 107. 29.

"All things were made by him." John 1. 2.

THOUGHTS FOR YOUNG PEOPLE.

The Requirements of Christ's Service.

1. The service of Christ requires *self-denial.* v. 18–20. He who would follow Jesus must expect to find loss and trial. If our Master had not a place to lay his head, shall his followers complain at adversity?

2. The service of Christ requires *decision.* vs. 21, 22. We must choose between the ties of earth and the ties of heaven; and surrender even our strongest affections when they stand in the way of the Gospel.

3. The service of Christ requires *obedience.* vs. 21, 22. We must submit our wills to Christ's will; to go where he bids us, and do what he commands us. But he will not ask us to go any where except where he is with us.

4. The service of Christ requires faith. vs. 23–27. We are expected to trust in Christ, and leave the issues of our lives in his hands, assured that he will take care of us.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Briefly state (or call up) the events in the life of Christ between the healing of the centurion's servant and the stilling of the tempest (see General Statement). ....Draw a map of the Sea of Galilee, and show its dimensions, form, surrounding provinces and places, etc., etc....Show what were the circumstances under which this voyage was taken....What traits of character were shown by the various people referred to in this lesson (the scribe, the other disciple, the twelve, etc.)? ....What aspects of Christ are here shown? (See Analytical and Biblical Outline)....What requirements of Christ's service are pointed out to us? (See Thoughts for Young People)....As illustrations, the story of Xerxes, who comanded his servants to flog the sea for destroying his ships; and that of Canute, who commanded the tide to roll back.

Songs from the Epworth Hymnal.

21. Abide with me.
83. Lord, do not leave me.
133. How firm a foundation.
144. The Christian's hiding place.
153. Precious promise.
161. In the secret of his presence.
165. What a Friend we have in Jesus!
182. Never alone.
185. Safe in the arms of Jesus.
202. Jesus, Lover of my soul.

Primary and Intermediate.

LESSON THOUGHT. *Jesus, the Ruler of Storms.*

Review. Recall the talk about captains. How many captains did we learn about in the last lesson? What could the Roman captain do? What could the Divine Captain do? What is the key to the divine power and love? How may we get Jesus to heal our souls and bodies?

FOLLOWING JESUS.

Let some child tell the story of the healing of the centurion's servant. Tell that people thought the man who could do such a miracle must be a great man. Some wanted to follow him, thinking they would be honored on account of their Master. Jesus reads the heart, and he knew who loved themselves, and who would go away from him in time of trouble. One man, a teacher of the law of Moses, was ready to promise to go every-where with Jesus. Jesus did not forbid him, but he told him how poor and friendless he was, and we do not learn that the scribe, or teacher of the law, said any more about following him. Tell of the other man, who wanted to follow Jesus after he had attended to his own business. Remind the children of what Jesus said in his sermon, "Seek first the kingdom of God," and teach that we must not love any thing more than we love God, if we want to be his followers.

JESUS IN THE STORM.

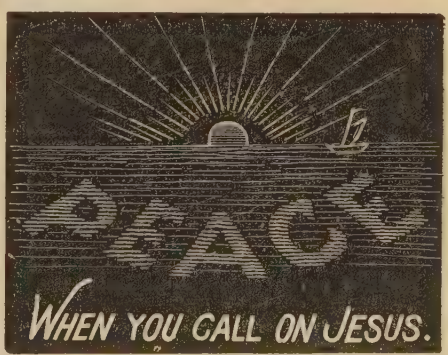
Have the blackboard prepared with several small pictures. Pieces of paper can be fastened over them, and removed as you want to use the pictures. The Sea of Galilee, a ship, a glimpse of stormy waves, "Lord save us," in plain letters, a hand stretched out, may all be used; brought to view as the lesson is developed, they will hold the eyes of the children, as well as help to carry the lesson to their hearts. Help the children to notice how human our Lord was. He was tired; he grew sleepy; he seemed like any other man. But when he found his disciples troubled and afraid, he could do what only the great God can do—he could make the stormy sea calm with a single word. Teach that Jesus can sympathize with us when we are tired and troubled, for he was our real brother in the flesh.

JESUS IN THE HEART.

Have lesson symbol on the board. Uncover it last. Talk about the storms of life. Tell what some of the storms are which overtake children: sickness, sorrow, death, these make storms in the heart. If Jesus is in the heart, no one need be afraid. He will hear when we call. He wants us to call him. He will not sleep a moment after we call. Sin makes great storms. Call quickly, "Lord, save us." He can rule any storm. He has all power. If you are angry, call to Jesus. If you are tempted or sorrowful, call him. "He maketh the storm a calm."

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. This illustration should be put on before the school assembles. It simply represents that there is peace to those who call on the Master, and it needs no especial explanation from the stand.

TO DRAW IT. Use yellow for the sun, blue for the water, white for the boat. Make the word *Peace* with yellow touched up with red, and make the sentence at the bottom with white and green.

Lesson Word Pictures.

The Master is about crossing to the other side of Galilee. He would get away from the great, growing, excitable multitude. He would pass over the sea. But who is this looking so eagerly at Jesus? Who is it that cries he will follow the Saviour? Only yesterday Jesus in some neglected spot may have seen a fox springing acros his path, and look! A bird even then may be skimming Galilee's glassy waves. The fox has a hole and the bird has a nest, Jesus is saying, but he is without a home. By the shore the little vessel is waiting that soon will receive the Saviour and the disciples. Are they all ready? One is hesitating. Could he quit the Master's service just now? Could he bury his dead? "Follow me!" you hear the Saviour saying. "Let the dead bury the dead."

You see the disciples one by one following the Saviour into the waiting boat. There is a crowd of curious spectators on the shore. In other boats the fishermen are coming home, and some of them are shaking their heads, for they mutter, "There will be a storm to-night. Do those people putting off from the shore know it?" You look across the little sea. The inexperienced eye may see no sign of a storm. Like a vast, blue tent-roof the evening sky may shut peacefully down on Galilee. The last of the sunlight may turn the western heavens into a garden of roses. There are occasional drafts of an uneasy wind, but that is all. The Saviour's boat is now gliding over the lake, while the shadows rapidly thicken. There are stars twinkling overhead, but soon they are obscured by patches of cloud, as when the shutters of the lighted windows are drawn at the approach of the night and of the storm. Thd wind has grown bolder and menaces the boat. The sail has been gathered in. The waves have arisen at the call of the wind and dash angrily against the boat. While the disciples try to guide their belabored vessel the Saviour is asleep. Did he know that any danger would dispute their passage across Galilee? The rough wind has soon increased to a tempest. There is a frightful riot of noises in the air. There is a mob of waves below. Heavy seas break over the little vessel. The disciples are alarmed, and then in despair they run to the Saviour. They seize him. They shout to him, "Lord, save! we perish!"

"Why are ye fearful, O ye of little faith?" Christ calmly says. He rises. He confronts the driving wind and these surging waters. It would seem as if a savage drove of wild beasts were springing at him, their backs covered with the foam of an eager pursuit, their cruel wrath sounding in the howls of the wind. The disciples look from the threatening waters up to their Lord. How calm he is! How timid, fearful, solicitous they are! They huddle about him even as sheep about the shepherd, when ravening wolves press closer on every side.

But hark! O timid faith, the Saviour speaks! He rebukes the winds and the sea. Across the long stretch of the centuries we almost hear his voice. We seem to see the hands with which he motions down this rebellion of the elements. And what a retreat of the furious winds! What a lowering and lying down of those mutinous waves! The sea is stilled again, and over the hills morning breaks. It peacefully shines on blue Galilee, a waveless sea from shore to shore.

A. D. 28.] LESSON III. POWER TO FORGIVE SINS. [Oct. 16.

Matt. 9. 1-8. [*Commit to memory verses* 4-7.]

1 And he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Je'sus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Je'sus, knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee: or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they marveled, and glorified God, which had given such power unto men.

General Statement.

The incident of this lesson belongs to a period several months earlier than the last lesson, except the first verse, which should be connected with the previous chapter. During the earlier part of Christ's ministry in Galilee, before he had made public claim of Messiahship and divine authority, he was watched closely by the leaders of the ruling parties, who were undecided what attitude to take concerning him. On one occasion he was teaching in a house in Capernaum, surrounded by a throng of people, among whom were some of the leading scribes and Pharisees. A man helpless with paralysis was brought for healing, but the crowd was so dense that it was impossible to penetrate it. The bearers climbed to the top of the building, lifted up their burden, and then removed a portion of the roof and let the sufferer down into the presence of the Saviour. He saw their faith, and that of the paralytic; and saw too the look of mingled inquiry, doubt, and scorn on the faces of the scribes. Here was an opportunity to claim his divine authority, and to prove it by an act of mercy. It was not the Saviour's method to say "I am the Son of God; I have the right to forgive sin," but to do the act of a King, and leave the witnesses to draw their own inference. Looking upon the eager suppliant, he said quietly, "Thy sins be forgiven thee." At once his enemies showed by their scornful glances their thought, which was, "It is easy enough for this impostor to claim the power to forgive sin, which belongs to God alone; but how can he prove that this man's sins are really forgiven?" Jesus said, "I will show you that I have the power to perform the invisible miracle of forgiveness by performing the visible miracle of healing." Then turning to the paralytic he bade him rise up, stand upon his feet, roll up his couch, and go to his home. In an instant life shot through the withered nerves, the man who had been borne by bearers stood forth strong, gathered up his bed and walked away. The multitude praised God for his grace, while the scribes went forth to form new plots against the Saviour.

Explanatory and Practical Notes.

Verse 1. And he entered. This verse should not belong to the lesson, as it connects with the previous chapter and with an event at another time. This was on the day after the stilling of the tempest, when Jesus re-crossed the lake on his return. **A ship.** The boat referred to in the last lesson. **His own city.** Caper-

naum, on which see notes of Lesson I. verse 5. Though Capernaum enjoyed this high privilege, it lost it through unbelief. (1) *The enjoyment of the highest privileges, without the use of them, will never save a soul.*

2. And behold. As Matthew's gospel is not arranged in the order of time, we are now taken back several months, to the earlier ministry of Jesus in Galilee. **They brought.** From Mark 2. 1-4, and Luke 5. 17-19, we learn that Jesus was teaching in a house surrounded by a multitude; that the bearers of the man referred to could not pass through the crowd, and therefore ascended to the top of the house, where they took off a section of the roof and let the man down at the feet of Jesus. **A man sick of the palsy.** The paralysis, a disease prevalent in the East, and regarded as incurable. **Lying on a bed.** He was probably on a frame like a stretcher, let down with cords from the roof. **Seeing their faith.** Theirs was true faith, not belief in any doctrine *about* Christ, but a strong confidence *in* Christ. The faith was not only on the part of the bearers, but also of the sick man himself, whose earnest and persistent desire to reach Jesus doubtless urged the bearers to their resolute act. In the act Jesus saw the spirit of faith. **Son, be of good cheer.** Jesus saw in the man a faith to receive not only healing, but also the greater blessing of forgiveness. **Thy sins be forgiven thee.** Perhaps, though it may not be asserted, his disease was the result of his sin, as such diseases often are; at any rate the spiritual and the physical needs were felt together, and both were satisfied. (2) *To every sinner comes Christ's message of good cheer and of forgiveness.* (3) *The pardon of sin is a greater miracle than the healing of disease.*

3. Certain of the scribes. From Luke we learn that a delegation of scribes were present from Judea, in order to form a conclusion concerning Jesus, whether he was an impostor or a prophet. This claim of power to forgive sin was made for a purpose when they were present. [On the scribes, see note, Lesson II. verse 19]. **Said within themselves.** They thought in their minds, and showed their thoughts by their glances at one another. **This man blasphemeth.** For any man to arrogate God's power to pardon sin is to blaspheme, or trespass upon the divine attributes. On the view that Jesus was a mere man, even though he were a prophet, the thought of the scribes was proper; but they never thought that he might be God manifest in the flesh, and therefore entitled to exercise the divine prerogative of forgiving sins. (4) *Jesus was either a deceiver of men or he was the Son of God—which did he most resemble?*

4. Jesus knowing their thoughts. The knowledge was supernatural, for the answer of Jesus showed that he not only read their feeling, but their precise thought, which was, "It is easy for this deceiver to claim this authority, for no evidence can be shown that the man's sins are forgiven." **Wherefore think ye evil.** How gentle was the Lord's rebuke to these men, whose inmost wicked thought he read! (5) *Remember, that Christ sees our thoughts as clearly as he saw theirs!*

5. Or whether is easier to say. Notice the tact and wisdom of the Saviour's dealing with these unbelievers. He does not say, "Which is easier, to forgive sin or to heal the palsied?" for it was evident that the forgiveness was a far greater work than the healing. He says, "Which claim is the easier to make; which is the easier to say, 'be forgiven' or 'be healed?'" Manifestly the former, for while the claim of healing power, if false, is easily disproved, that of forgiving power is not so easily refuted, since the work of forgiveness is invisible and the work of healing is visible. Any man might say, "Thy sins are forgiven," but who can tell that his words are ratified in heaven?

6. But that ye may know. He offers to prove his right to forgive sin, the invisible miracle, by his power to heal the diseased, a visible miracle. **The Son of man.** (See note, Lesson II, verse 20.) **Hath power on earth.** He who is God in heaven is the Son of man on earth, but exercises still his divine authority and shows his divine power. **To the sick of the palsy.** Thus far he had spoken to the caviling scribes, now he turns to the palsied man and speaks with the calmness of Omnipotence. **Take up thy bed.** The bed upon which he was lying helpless and nerveless he is now bidden to gather up and carry away, the strongest evidence of complete restoration.

7. And he arose. The will of the recipient must have co-operated with the will of the Master; and his own action must have been exerted in order to bring the result to pass. So is it in the salvation of a soul. The sinner must act, must summon the dormant energies of his spiritual nature, and must work with God's will in order to receive the consciousness of his pardon. **Departed to his house.** The gospel of Mark (2. 12) tells us that he took up his bed, the roll of matting spread upon the stretcher that had borne him. He had left his house a paralytic, he returned to it in the fullness of health. (6) *So the helpless sinner may go down to his house justified.*

8. The multitudes saw it. They could not see the inferior process, but they could see the results—the man restored to health. (7) *Thus the results of salvation in transformed lives are visible to all.* **Glorified God.** The enthusiasm and rejoicing of the people is mentioned, but not the effect of the miracle upon the scribes who were doubtless hardened by it into unbelief. **Such power unto men.** Not that men received the power to work miracles or forgive sin, but such benefit as the result of the divine power.

HOME READINGS.

M. Power to forgive sins. Matt. 9. 1-8.
Tu. The nobleman's son healed. John 4. 43-54.
W. Evil spirits cast out. Luke 8. 26-39.
Th. The impotent man healed. John 5. 1-18.
F. The ten lepers healed. Luke 17. 11-19.
S. The changed life. Col. 3. 1-14.
S. The source of healing. Psa. 107. 1-21.

GOLDEN TEXT.

The Son of man hath power on earth to forgive sins. Matt. 9. 6.

LESSON HYMN. C. M.

Jesus! the name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace.

He breaks the power of canceled sin,
He sets the prisoner free;
His blood can make the foulest clean;
His blood availed for me.

Hear him, ye deaf; his praise, ye dumb,
Your loosened tongues employ;
Ye blind, behold your Saviour come;
And leap, ye lame, for joy.

TIME.—28 A. D.

PLACE.—Capernaum.

RULERS.—Same as in Lesson I.

DOCTRINAL SUGGESTION.—Omniscience.

QUESTIONS FOR SENIOR STUDENTS.

1. Power to Heal.
What was the occasion of the miracle of our lesson?
What reason is assigned for the words which Jesus spoke to the paralytic?
How had they shown their faith?
How publicly was this miracle performed? See Luke's account.
What did Jesus avow to be the direct purpose of the miracle?
What was its effect upon the assembly?
How was Jesus at this time regarded by the people generally? ver. 8.

2. Power to Forgive.
In this incident what different kinds of power did Jesus display?
Which was first displayed?
What was the effect upon the assembly?
What showed the second kind of power which Jesus possessed?
In what respect was the criticism of the Pharisees correct?
In what respect was it evil?
What proof of the divinity of Jesus is contained here other than that afforded by the miracle?
What thing did the paralytic's rising and going prove?
What does it teach concerning faith?
What inspiration ought it to be to pray for others?

Practical Teachings.

Notice the care and faith of these four for their friend; but it was for his body. Jesus showed himself willing to do vastly more than they asked.

Jesus knew their thoughts; a man's thoughts are his most secret possessions; he who knows a man's secret heart must be his Maker.

Jesus has power over sin; over the heart or thought that plans sin: over the body that executes the plan.

Any one can hear that same voice to-day, if he will; not with the earthly, but with the spiritual, ear.

Hints for Home Study.

1. Make a plan for teaching this lesson:
   1st. Write twenty questions.
   2d. Find ten phrases that need to be explained.
   3d. Make an analysis. There were four classes of persons here—
   (*a*) One who needed forgiveness.
   (*b*) Four who had great faith.
   (*c*) Men who criticised, and said, blasphemer.
   (*d*) One who said, I forgive.
2. Review carefully the first and second lessons of the quarter.
3. Study the incidents that lead backward to the time when this occurred. Write out in proper order the events of Jesus's life given in this quarter.
4. Find proofs of faith exercised by five persons in this lesson; of willful blindness; of ignorant blindness; of patient forbearance; of earnest persistence; of divine power.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Power to Heal.

Over what sea did Jesus pass?
To what city did he come? Mark 2. 1.
Why is it called "his own city?"
What visitor came to see him?
By whom was the visitor brought?
What induced them to bring their friend to Jesus?
What word of comfort did the sick man hear?

2. Power to Forgive.

What sin did some charge against Jesus?
To whom did they say this?
Why did they think him a blasphemer? John 10. 33.
How did Jesus become aware of their thoughts?
What question did he ask about their hearts?
What question about a work of greater or less power?
What command did he give the sick man?
For what purpose did he say this?
Who was this "Son of man?"
What was the effect on the paralytic?
What did the people think of the miracle?
What did they do?
What was proven by the cure? (Golden Text.)

Teachings of the Lesson.

Where, in this lesson, are we taught—
1. That God sees our faith?
2. That God knows our thoughts?
3. That God rewards our obedience?

Hints for Home Study.

Learn how many people brought the sick man to Jesus.

Learn what difficulties they had to overcome in getting to the place where Jesus was.

Learn how long it was after Jesus bade the man walk before he obeyed.

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Jesus go? **Back to Capernaum.**

Why was it his own city? **He lived there part of the time with Simon Peter.**

Who crowded the house to hear him preach? **Many of the scribes and Jewish teachers.**

Who was brought to him carried on his bed? **A man sick with the palsy.**

What was Jesus's first word to him? **"Son, thy sins are forgiven."**

What did the scribes think when they heard this? **"This man blasphemeth."**

What was their belief? **That only God could forgive sins.**

Why did they not then believe that Jesus came from God? **Because they did not want to.**

How did Jesus rebuke them? **"Why think ye evil in your hearts?"**

What did this show them? **That the thoughts of their hearts were known to him.**

What did he ask them? **If it was easier to forgive sin or heal disease.**

What did he declare? (Repeat the Golden Text.)

How did he prove his power to heal? **He made the sick man strong and well.**

Of what was this a proof? **Of his power to forgive sin.**

Words with Little People.

Which is the *more dangerous*, the disease of the body or the disease of the soul?

Which is more awful *in the sight of God?*

Who has POWER to heal and save *both body and soul?*

"Look upon my pain and forgive all my sins."

THE LESSON CATECHISM.

[For the entire school.]

1. Who was let down through the roof to be healed by Jesus? **A man sick of the palsy.**

2. What did Jesus say to him? **"Thy sins be forgiven thee."**

3. What claim of Jesus is stated in the Golden Text? **"The Son."**

4. How did Jesus show that he possessed this power? **By healing the sick man.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Picture of a Soul's Salvation.

I. THE SEEKER.
   1. **Diseased.** "*Sick of the palsy.*" v. 2.
      "Head is sick....heart faint." Isa. 1. 5.
   2. **Helpless.** "*Lying on a bed.*" v. 2.
      "When we were without strength." Rom. 5. 6.
   3. **Helped.** "*They brought to him.*" v. 2.
      "Borne of four... uncovered the roof." Mark 2. 4.
   4. **Believing.** "*Seeing their faith.*" v. 2.
      "We have access by faith." Rom. 5. 2.

II. THE SAVIOUR.
   1. **His Insight.** "*Seeing their faith.*"
      "Thou hast searched me." Psa. 139. 1.
   2. **His Grace.** "*Son, be of good cheer.*" v. 2.
      "Comfort ye my people." Isa. 40. 1.
   3. **His Authority.** "*Thy sins be forgiven thee.*" v. 2.
      "Son of man is come to....save." Luke 19. 10.
   4. **His Power.** "*Hath power on earth.*" v. 6.
      "Jesus Christ....Lord of all." Acts 10. 36.

III. THE SALVATION.
   1. **Immediate.** "*He arose.*" v. 7.
      "Immediately he rose up." Luke 5. 25.
   2. **Complete.** "*Departed to his house.*" v. 7.
      "A new creature." 2 Cor. 5. 17.
   3. **Attested.** "*Multitudes saw it.*" v. 8.
      "We are his witnesses." Acts 5. 32.

THOUGHTS FOR YOUNG PEOPLE.

How to be Saved.

1. Disease is a type of sin, and this helpless paralytic shows us a picture of the sinner, unable to move or to lift himself out of his condition. How often does a man say in excuse for his sins, as swearing, drinking, or evil temper, "I can't help myself!"

2. When Jesus is near is the sinner's opportunity. How glad this paralytic was to find a chance of being cured. Christ is especially near in times of revival, but at all times we may call upon him.

3. We must not mind obstacles in coming to Christ. It was not easy for this man to reach Jesus, but he persevered, overcame difficulties, and reached his Saviour. No soul can be kept from Christ if he is determined to come.

4. We may help others in reaching Christ, just as these four men helped the paralytic. A word may be the means of saving a soul; an invitation may lead one to Jesus. Let us not fail to aid others in obtaining salvation.

5. The sole requisite for salvation is faith. We must believe in Jesus's power, and submit to his will. Obedience to Jesus is the evidence of faith in him. Suppose that the paralytic, when Jesus said "Arise," had answered, "I cannot." He would not have been healed. He believed and obeyed, and was made well.

6. The saved man will know it, and will show it at once. Every body will perceive the difference between the sinner and the righteous man; for the evidences of a new creation are plain to see in the new life and character.

7. Every one who is forgiven is a proof of the Saviour's power to forgive. When we see what Jesus has done for others, we need have no doubt that he can save us.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Compare the three accounts of this event in Matthew, Mark, and Luke, and notice the additions which each gospel makes to the others....Combine all the accounts into a connected story and tell it to the class: or (better), have some one member of the class tell it and the rest correct any mistakes and supply omissions....Show the design of this event as stated in the title of the lesson. The Saviour wished to show to the people and to his enemies that he had power to——?....How did this event show it?....Show in this story how a sinner may be saved (see Thoughts for Young People).....What traits of Christ are illustrated in this lesson? 1. Insight. 2. Mercy. 3. Forgiveness. 4. Tact. 5. Authority. 6. Almighty power....What were the results of this miracle?....Centuries ago a prince was driven from the palace because of a skin disease which was supposed to be leprosy. He wandered from place to place, shunned by all, and suffering from an intolerable heat and prickling over his whole body. One day he found himself by a spring in the forest, took a drink, and, to cool his skin, bathed in the water. He was surprised to find himself better. The next day he bathed again, and was manifestly improved. He built a hut by the spring, drank its water constantly, bathed in it every day, and in three months was entirely cured. He returned to the palace and was again received as the heir to the throne, on which he afterward reigned. This is the legend connected with the discovery of a mineral spring in Europe. There is a spring wherein all may find health of soul. It is in Jesus Christ.

References. FREEMAN. Ver. 6: The bed, 649.

Songs from the Epworth Hymnal.

72. Sing of his mercy.
93. Deep are the wounds.
96. Come, ye sinners.
97. Wonderful words.
101. There is a fountain.
102. The cleansing wave.
104. I'm poor, and blind.
132. Freely for me.
138. I lay my sins on Jesus.
196. Saviour, listen.

Primary and Intermediate.

LESSON THOUGHT: *The Forgiving Saviour.*

Print "Faith" in large letters. Ask why faith is like a key. What does it unlock? What did it do for the disciples in a storm? What are some of the storms that little disciples meet? Who has power to calm all kinds of storms? What can we do to bring Jesus to our help? To be taught: 1. That we may bring sick and helpless friends to Jesus. 2. That he begins at the heart when he heals the sick. 3. That to forgive sin is a greater work than to heal disease.

1. Print out Capernaum. Tell that Jesus now made his home there, for it is called "his own city." Some think that he had a home with Peter, in Capernaum. Tell that when he came home after a little absence people were watching for his return. Bring out the truth that they watched for him because they wanted his help, and teach that if we are like Jesus, ready to help, people will be glad to see us when we come. With the aid of crayon or blocks give an idea of an Eastern house, showing how comparatively easy it was to take the sick man to the roof, and let him down into the presence of Jesus. Dwell upon the love of the friends who carried the sick man to the Saviour, and teach that if we really love our sick or sinful friends we shall want to bring them to the only One who can help.

2. Make a heart on the board. Print "Willing" inside. Teach that Jesus could see the sick man's heart just as plainly as his body. He saw there that the man was sorry for his sins, and that he was willing to let them all go. Tell how his first word to the man was a word of comfort. He called him "Son," and said, "Be of good cheer." Teach that Jesus never has to be urged to bless those who are willing to let sin go. The first thing Jesus did was to come right into this willing heart, strong and well. Jesus always begins at the right place.

3. Tell what the scribes said. They said it to themselves. But Jesus knew their thoughts. Teach that he knows all our thoughts. The scribes were ashamed when they saw that he knew what they were thinking. Do we sometimes have thoughts that we are ashamed of? Then Jesus showed them that he had power to forgive sins, by making the man's body well and strong. This was not so great a work as making the heart well; but the scribes thought it was greater, because they could see it with their eyes. Jesus hates sin, and is always glad to put it away for any one who is willing.

Lesson Word-Pictures.

"I don't know about this man who is making such a stir," say Jehoiakin, the scribe, to his brother-scribe Immer. "He is only a carpenter's son, they say."

"Let us go to hear him," suggests Immer.

They soon are on the outside of the crowd, struggling to get as near Jesus as possible.

"Let us go up nearer to the man," whispers Immer. Wriggling this side and that, they worm their way forward and reach the front. But who appears at the same time? A helpless, palsied man, lying on his couch, let down by friends from the roof that he might have access to the Saviour.

"They couldn't have got him here any other way," murmurs Immer to his companion. "Such a crowd!"

"O, I know that fellow on the couch," whispers Jehoiakin. "He has been a sinner, I can assure you, and now he is suffering for it. Hark! What does that Jesus expect to do?"

The Saviour is speaking. How cheering his words! "Son, be of good cheer!" But the next words almost take away their breath—"Thy sins be forgiven thee!"

"Why, Jehoiakim!" mutters Immer. "What a speech! This man blasphemeth!"

Jehoiakim has had the same thought. It is a scene of deep interest. There is the bed-ridden man. His friends bend eagerly above him. The crowd almost fight for a better position. Jehoiakim and Immer thrust forward their sharp, beaked noses like buzzards scenting their prey. Jesus smiles encouragingly upon that man of sin and man of suffering, who is now a man of penitence and faith. He is grasping the meaning of Jesus's words, "Thy sins be forgiven thee!"

A frown clouds the faces of the scribes. In their thoughts—for they dare not speak aloud—they again charge Jesus with blasphemy. Quick as the lightning shifting its course, Jesus turns and faces those two. "Wherefore think ye evil in your hearts?" he cries.

Immer looks another way, while Jehoiakim lowers his head in serious embarassment.

But what does Jesus add? He, the Son of man, claiming to have power to forgive sins, and giving a command that will prove it? He has turned now to the sick man. "Arise!" he is saying, "take up thy bed, and go unto thine house!"

Jehoiakim and Immer look up again. "What assumption, what wickedness!" Immer is saying. "God will strike him dead!" mutters Jehoiakim.

They eagerly press forward again, those two buzzards. The crowd gathers closer. The rich man's friends bend down as if to help him rise, He, the palsied sufferer, is looking at Jesus. He sees only Jesus. He seems to be absorbed into that great divine current of sympathy and strength sweeping down toward and raising him. For, look! That palsied man turns on his couch. A strange excitement tingles all through his body. If he could only get upon his knees and—

"Arise!" the look of Jesus seems to say.

Yes, he is upon his knees, never taking his eyes off the face of Jesus. If he could only get upon his feet and—

"Arise!"

Yes, he is on his feet! If he could only—

"Take up thy bed!" Jesus seems to say again.

Yes, he has stooped and lifted the bed! If he could only—

"Go unto thine house!"

Yes, there he goes, his bed on his back!

All over the multitude break out with exclamations of wonder and praise. "Hosannah!" "Hosannah!"

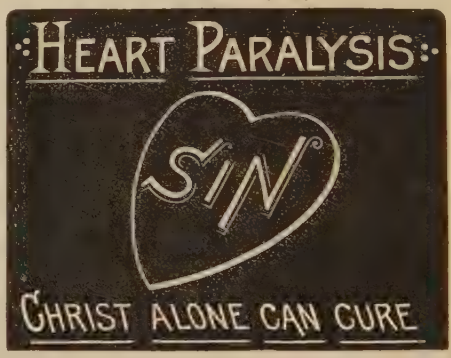
"He won't walk far!" says the scowling Immer.

The man, though, keeps on and soon disappears, the bed still on his back.

"Some trick there!" says Jehoiakim; and the two dark, buzzard-like faces retire, They are not missed by the rejoicing multitude, who cry, "Hosannah! Messiah has come!"

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The lesson story is about a paralytic man. Jesus, in healing him, said, "Thy sins be forgiven thee." This illustration is the application of the power to forgive sins. Sin deadens the heart, paralyzes good motives, benumbs the conscience, is hard to cure, and ends in death. No earthly physician can cure it. Jesus only has the power

A. D. 28.] **LESSON IV. THREE MIRACLES.** [Oct. 23.

Matt. 9. 18-31. [*Commit to memory verses* 23-26.]

18 While he spake these things unto them, behold, there came a certain ruler, and worshiped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Je'sus arose, and followed him, and *so did* his disciples.

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Je'sus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Je'sus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 And when Je'sus departed thence, two blind men followed him, crying, and saying, *Thou* Son of Da'vid, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Je'sus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened: and Je'sus straitly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

General Statement.

Once more our Gospel leaves the chronological order of events in the life of Christ, and takes us to the day following the stilling of the tempest (Lesson II) and the visit to the country of the Gergesenes. Here Jesus was rejected by the half-heathen people, who besought him to leave their coasts. He returned across the lake with his disciples, and landed at Capernaum. While at supper in the house of the publican Matthew, who had recently become one of his disciples he was suddenly summoned to the house of one of the elders in the local synagogue, named Jairus, whose daughter lay dying. Our Lord, gracious and tender to every cry of need, went at once to the house of suffering. On the way, however, he paused to work another miracle. A poor woman who had long endured a disease which made her unclean in the sight of the law, and reduced

all her physical powers, found herself near the mighty Healer. She pressed her way, in all her weakness of body, through the surrounding throng; and, not daring to reveal her trouble, touched the blue fringe of the Saviour's garment. In an instant she felt that her health was restored; but with trembling heart saw the Saviour turn around and inquire who had called forth from him the healing power. She confessed her cure, and received Christ's commendation upon her faith. But in the delay the ruler's little child had died, and the ruler would have ceased to hope had not Jesus encouraged his faith. The Saviour took the dead child by the hand, and she sat up in perfect health. Another miracle was wrought, perhaps on the same day, on two blind men, whose eyes Jesus touched, and gave them sight. Thus in one day was shown the Saviour's power to heal, to give life, and to give light.

Explanatory and Practical Notes.

Verse 18. While he spake. This was after his return from the country of the Gadarenes or Gergesenes, on the day following the stilling of the tempest, in Lesson II. **These things.** Either the answer to the Pharisees about "eating with publicans and sinners," or the illustration about "the new wine in old bottles." addressed to the disciples of John the Baptist. **There came a certain ruler.** According to the other gospels his name was Jairus, and he was one of the elders governing the local synagogue, probably the synagogue referred to in Lesson I. **Worshiped him.** Prostrated himself as an act of reverence, though not necessarily offering worship to God. **My daughter.** From Luke we learn that she was a little girl of twelve years. **Is even now dead.** She was dying when the father went for Jesus, and while the Saviour was on his way to the house the message of her actual death arrived; so that the ruler might use these words. **Lay thy hand upon her.** Already Jesus had raised to life the son of the widow of Nain, and the record intimates that he had wrought other similar miracles. Matt. 11. 5.

19. Jesus arose. Perhaps from the feast in the house of Matthew, which appears to have immediately preceded this miracle. **Followed him.** The eager ruler going on with haste and Jesus coming after him. **So did his disciples.** The social position of the family of Jairus made the expected miracle one of general interest.

20. Behold, a woman. Her name is not given, but in early legend she was called Veronica; and it is related in the legend that afterward, when Jesus was on his way to the cross, she wiped the blood from his face with her handkerchief, which ever after bore his portrait. Hence the name Veronica, or true image. Four of these handkerchiefs, each claiming to be the original and only genuine, are in in existence. One of these is in St. Peter's at Rome. There are those who substitute such silly legends for God's truth. **Issue of blood.** A hemorrhage which must have kept her in constant weakness. **Twelve years.** From Mark we learn that she had spent all her means upon physicians, with no benefit. **Came behind him.** Her disease was of such a kind as to make her "unclean" according to the ceremonial law, hence she would not ask the Saviour to touch her, nor could she publicly call his attention to her malady. **The hem of his garment.** Rev. Ver., "the border." This was the fringe of the outer garment, hanging just below the waist. The Jewish law required (Num. 15. 38, 39) that it should have in it some strands of a blue color as a token and reminder of fidelity to the covenant, and the Pharisees made it ostentatiously wide. She may have felt, therefore, that there was some sacredness in this particular garment. (1) *How many people there are whose trouble and suffering must be endured in silence!* (2) *We can bring to Jesus our deepest and unspoken needs.*

21. She said within herself. Her faith was real and strong, but it was mingled with much superstition. **If I may but touch.** The power lay not in the Saviour's garment, but in himself; but the Lord recognized the true faith in her heart and rewarded it. So now God accepts faith even when it is crude and ignorant.

22. But Jesus turned. We read in the other gospels that he felt "that virtue had gone out of him;" inquired who touched him, and drew from the woman an acknowledgment of what she had done. (3) *Jesus desires us to confess him as well as to believe in him.* **Daughter, be of good comfort.** Showing by his gentle address that though conscious of her act he was not displeased with it. **Thy faith hath made thee whole.** Literally, "hath saved thee," in both soul and body. Faith in Christ is the human condition of blessing. By it we are enabled to see spiritual realities, and to apprehend Christ in his true relation to us. When we recognize him as our Saviour, then we are saved. **Made whole.** As Mark says (5. 29), "She felt in her body that she was healed of that plague." (4) *He who is thoroughly saved will enjoy the consciousness of salvation.*

23. When Jesus came. During this miracle on the suffering woman, Jesus had delayed his coming to the ruler's house, while the father was in sore trouble lest he might be too late. A message came that the child was dead, and that it was now of no use to trouble the Master. But Jesus encouraged his trembling faith, saying, "Only believe." Mark 5. 35, 36. (5) *Our Lord often delays his answer to our prayers, but only to make our reward the more abundant.* **Saw the minstrels.** Rev. Ver., "the flute players;" the hired mourners, who are still found in the Oriental house at every funeral. In the East burial takes place on the day of death, and preparations are begun immediately. **Making a noise.** Among us, grief hides itself, and every effort is made to control the emotions; but Orientals not only weep and wail aloud, but employ people to cry out in simulated sorrow.

24. Not dead, but sleepeth. He did not mean that the girl was in a trance, for he used the same words of Lazarus, who was four days in the tomb. John 11. 11–14. But he meant to show to this mourning family the truth which his Gospel has brought to the world, that death is but a sleep from which there may be a joyous waking. (6) *Since the resurrection of Jesus, every Christian's death has been a falling asleep.* Acts 7. 60; 1 Cor. 15. 6, 18. **They laughed him to scorn.** Taking his words literally, and knowing that the girl was really dead.

25. The people were put forth. The professional mourners and the mere spectators, whose presence was out of character with the scene of restoration. **He went in.** Accompanied only by the parents of the child, and by the three chosen apostles, Peter, James, and John (Mark 5. 37–40); the latter as witnesses, and as learners of the spiritual teachings of the miracle. **Took her by the hand.** Adding the words in Hebrew, "Talitha cumi;" that is, "Maid, arise." **The maid arose.** The touch of Christ brought life to the dead, as it had brought health to the sick. (7) *Spiritual life comes from Him who is the life.*

26, 27. The fame hereof went abroad. Notwithstanding the command of the Saviour that no man should know of it. **Departed thence.** This may have been either from the house of Jairus or the town of Capernaum. **Two blind men.** Blindness is very common in the East, from the intense sunlight and the lack of sanitary provision, breeding disease. **Thou Son of David.** He recognized in Jesus the Messiah of Israel, and addressed him by his royal title. **Have mercy on us.** (8) *Mercy is the cry of the soul in the blindness of conscious sinfulness.*

28. Come into the house. He did not at once answer their prayer, partly because he wished to strengthen their faith, partly that the cure might be in private. **Believe ye that I am able?** By the question he called forth their confession of faith in his power to do this miracle by his own might, and not by prayer to God. (9) *All Christ's dealings with us are to train our faith up to its highest measure.*

29-31. Touched he their eyes. He did not always cure in the same way, lest it might be supposed that the method was all-important. Sometimes the miracle was with a touch, sometimes with a word, sometimes with a symbolic action. **According to your faith.** This is the answer of God to every prayer. Having all things, he gives to us as much as our faith will embrace. **See that no man know.** He wished his miracles to be kept private, because the fame of them

drew such multitudes of people needing help that his greater work of showing the way of salvation was seriously impeded. More than once he was driven to hide from the throngs that pressed upon him. Some miracles were needed as signs of his power, and symbols of his spiritual working. But he came to bring salvation, which is a higher miracle than healing the sick, or even raising the dead. **Spread abroad his fame.** It was not strange that they should do so, yet it was wrong, and their disobedience brought more trouble than benefit. (10) *Learn that our Lord always knows what is best.*

HOME READINGS.

M. Health, life, and light. Matt. 9. 18–31.
Tu. The blessings of health. Psa. 91. 1–16.
W. Life eternal. John 6. 27–51.
Th. The Light of God. John 1. 1–14.
F. The Lord of life. Psa. 90. 1–17.
S. Lazarus restored. John 11. 23–44.
S. The living Lord. John 20. 1–18.

GOLDEN TEXT.

According to your faith be it unto you. Matt. 9. 29.

LESSON HYMN.

Jesus, my Lord, to thee I cry:
Unless thou help me I must die;
O bring thy free salvation nigh,
And take me as I am.

Helpless I am, and full of guilt,
But yet for me thy blood was spilt;
And thou canst make me what thou wilt,
And take me as I am.

I bow before thy mercy-seat,
Behold me, Saviour, at thy feet;
Thy work begin, thy work complete,
And take me as I am.

TIME.—28 A. D.
PLACE.—Capernaum.
RULERS.—Same as in Lesson I.
DOCTRINAL SUGGESTION.—The resurrection.

QUESTIONS FOR SENIOR STUDENTS.

1. The Diseased.

How was the life of Jesus passed during the last months of this second year's ministry?

What were the three miracles which furnish the title for our lesson?

What was peculiar in the case of this suffering woman?

What was her evident purpose?

What does her purpose display as to her condition, physical and mental?

How did she succeed in her purpose?

Did the cure precede or follow her confession?

What was that silent touch in God's sight?

2. The Dead.

How was the spirit of Jesus tried at the ruler's house?

Can it be that here was one of the places in which he was tempted as we are?

How was death regarded by the ancient world?

How did one powerful party among the Jews regard it?

When, besides here, did Jesus use the term sleep in speaking of death?

What had he been asked by the ruler to do?

What was the effect of this miracle?

What did the Sanhedrin fear would be the effect of such miracles? John 11. 48.

3. The Blind.

What was the immediate consequence of this miracle?

By what title is Christ now for the first time called?

What would that mean to the Jewish nation?

What condition did Jesus put upon these two men before their sight came?

What proves that they did have just that particular faith?

Why was the charge of secrecy given?

Under what great danger was Jesus all this time?

Practical Teachings.

What a Saviour! A poor woman; an honored ruler; two helpless blind men: and for each Jesus had a blessing. His grace is boundless; we cannot exhaust it.

Christ will have no secret disciples; if his grace is worth having, his name must be confessed.

"One work of love always leads to another."

The scoffers were put forth from the ruler's house. They will as surely be put forth in the day when Christ comes in power.

Hints for Home Study.

1. Read very carefully the whole story as told in Mark 5. 21–43. There are many things told there that are not here.

2. Read also Luke 8. 41–56. There are some facts there not found in either of the other accounts.

3. Write the whole story in correct order, putting in all the details from the three Gospels.

4. Find a reason why Mark and Luke should each have told this story with so much more care and fullness than Matthew.

5. Learn what you can of the customs of Hebrew funerals.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Diseased.

What afflicted person followed Jesus?

What shows that she was a great sufferer?

To what means had she resorted for relief? Mark 5. 26.

What did she now do for help?

What did she think would be the result?

What question, which alarmed her, was asked? Mark 5. 30, 33.

How were her fears calmed?

What had made her whole?

How soon was the cure effected?

2. The Dead.

To whose home had death come?

What was the ruler's name? Mark 5. 22.

How old was his daughter? Luke 5. 42.

What did he request Jesus to do?

What evidence of sorrow greeted them at the house?

What did Jesus say to the mourners?

How did they receive his words?

What miracle did Jesus then perform?

In whose presence did this occur? Mark 5. 37, 40.

3. The Blind.

What new followers had Jesus as he departed?

What prayer did these offer?

With what question did Jesus test their sincerity?

How was their prayer answered? Golden Text.

What command was given them?

How well did they obey it?

Teachings of the Lesson.

Where, in this lesson, do we learn—

1. That Jesus knows all things?
2. That Jesus has all power?
3. That Jesus pities all sufferers?

Hints for Home Study.

Find two other accounts of the miracles of this lesson, and note all the differences which appear.

Why did Jesus charge the blind men not to tell how they gained their sight?

QUESTIONS FOR YOUNGER SCHOLARS.

Who came to Jesus? **Jairus, a ruler in the synagogue.**

How did he show his faith? **He fell down and worshiped him.**

What did he ask Jesus? **To go and heal his little daughter.**

Who touched Jesus on the way to the ruler's house? **A woman who had been sick twelve years.**

Why did she touch him? **She believed if she could only touch his clothes she would be made well.**

What did this show? **Faith in his power to heal.**

How did Jesus comfort her? **"Daughter, thy faith hath made thee whole."**

What did Jesus and the ruler see when they entered the house? **All the friends weeping and wailing for the dead child.**

What did Jesus tell them? **"She is not dead, but sleepeth."**

Did they believe him? **They laughed at him.**

What did he mean? **That he could wake her as easily as if she were sleeping.**

What did Jesus do? **He raised her to life by a word.**
Who followed Jesus as he left the ruler's house? **Two blind men.**
What did they believe? **That Jesus could make them see.**
What did he tell them? (Repeat the Golden Text.)
What do these wonderful things teach us? **To have faith in Jesus's power to help us.**

Words with Little People.

Do you ever thank God for giving you eyes to see?
Does Satan ever *blind you?*
Does he make *wrong things look right* to you?
Who only can make you see and do right?

THE LESSON CATECHISM.

[For the entire school.]

1. Who asked Jesus to come to his house and heal his dying child? **A certain ruler.**
2. Whom did Jesus heal while he was on the way to the ruler's house? **A woman with an issue of blood.**
3. What did Jesus find when he came to the ruler's house? **That his daughter was dead.**
4. What did he do? **He brought her back to life.**
5. What did he say, in the Golden Text, to two blind men? "**According,**" etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Types of Sin and Salvation.

I. TYPES OF SIN.
1. **Death.** "*Even now dead.*" v. 18.
"Dead in trespasses and sins." Eph. 2. 1.
2. **Disease.** "*With an issue of blood.*" v. 20.
"Whole head is sick." Isa. 1. 5, 6.
3. **Blindness.** "*Two blind men.*" v. 27.
"Way of the wicked....darkness." Prov. 4. 19.

II. TYPES OF SEEKING.
1. **Coming.**
There came a certain ruler. v. 18.
Woman....came behind him. v. 20.
Two blind men followed him. v. 27.
"Seek ye the Lord." Isa. 55. 6.
2. **Praying.**
Come and lay thine hand. v. 18.
Touched the hem. v. 20.
Have mercy on us. v. 27.
"Call ye upon him." Isa. 55. 6.
3. **Believing.**
She shall live. v. 18.
I shall be whole. v. 21.
Believe ye?.... Yea, Lord. v. 28.
"Believe on the Lord Jesus Christ." Acts 16. 31.

III. TYPES OF SALVATION.
1. *The woman was made whole.* v. 22.
"He is a new creature." 2 Cor. 5. 17.
2. *Took her....the maid arose.* v. 25.
"Given to us eternal life." 1 John 5. 11.
3. *Their eyes were opened.* v. 30.
"That was the true light." John 1. 4.

THOUGHTS FOR YOUNG PEOPLE.

Aspects of our Saviour.

1. Notice that Jesus was always *accessible.* Nobody was ever refused admission to him. You cannot visit presidents and queens and governors when you please, but you can always go to Christ.

2. Notice that Jesus was always *willing.* He was ready to leave the feast, or the home, whenever he could help any one in trouble. Even when weary he forgot his own condition in helping others.

3. Notice that Jesus was always *discerning.* He knew who it was that came behind him and in silent prayer touched the hem of his garment. So he sees every one who in secret pours out his heart and seeks for mercy.

4. Notice that Jesus *encouraged faith.* In each of these events (comparing the three gospels) we see how he strengthened the faith of those who came to him.

5. Notice that Jesus was *almighty.* The dead was raised, the weak was made strong, the blind were made to see. He can do all things for those who come to him.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Place the lesson in its historical order, and show its connection with Lesson II. 1. The stilling of the tempest. 2. The miracle in the country of the Gergesenes. 3. The supper at Matthew's house. 4. The lesson.... Let each story in the lesson be told by a different scholar, and then let each account be corrected by the class. ....Show the traits of Christ in the lesson, and let them be illustrated by other incidents in his life....In the three miracles show the differences of Christ's working. ....Present each miracle as a type of the process of salvation, and show in each, 1. The condition of a sinner. 2. The way of salvation. 3. The blessings of salvation. ....Notice the Analytical and Biblical Outline and its plan of dealing with the lesson....Why were these people forbidden to tell others in two miracles, and required to tell others in a third? Should we tell what Jesus has done for us? Why?

References. FREEMAN: Ver. 20: Fringes, 652.

Songs from the Epworth Hymnal.

68. Majestic sweetness sits enthroned.
71. Jesus, the very thought of thee.
74. The Name of our salvation.
94. How sweet the name.
128. Take me as I am.
137. Look up.
173. I need thee.
186. The Lord will provide.
194. Come, ye disconsolate.

Primary and Intermediate.

LESSON THOUGHT. *The Walk of Faith.*

Introductory. Tell that Jesus came to show us how to live. He went about helping people, and he wants us to help people too. Tell story of little boy who walked behind his papa, trying to step in his tracks every time, because he wanted to be "just like papa." That is the way true disciples of Jesus will do. The disciple wants to know the way Jesus walked. This lesson tells some of the things he did. Who wants to walk in the way Jesus went?

HELPING THE LITTLE GIRL.

Tell the story of the sickness and death of the ruler's little daughter. Tell that Jairus, who was one of the great men among the Jews, heard of Jesus, and in his trouble came to him. Describe the crowd that followed, the noisy mourners at the ruler's house, the rude people who laughed at Jesus, and the wonderful thing that happened when Jesus took the child by the hand! Teach that we can follow Jesus in calling dead souls to life, by making known Jesus, the Lord of life, to them. Show that Jesus is just as ready to do a great work for a little child as for a great man.

HELPING THE SICK WOMAN.

Tell that while Jesus was on the way to the ruler's a poor woman in the crowd tried to get help by just touching the garment of Jesus. She had the key that opens the door of help—Faith. Her touch was enough. Jesus always knows the touch of faith. Print, "Thy faith hath made thee whole." It was Jesus himself who helped her, but it was her faith that brought her to Jesus to be helped. Impress the thought that it is only Jesus who can help.

HELPING THE BLIND MEN.

Tell how the blind men followed Jesus, asking help, and how Jesus by a touch opened their eyes. Talk tenderly about the blind souls all around us. We cannot open blind eyes, but we can help blind souls to see Jesus, and this will be walking in the way he walked. Teach that Jesus did not live to please himself, and he wants to see his disciples forgetting self and living for others. Question on the three miracles, showing that Jesus is ready to help all—children, men, and women. Show how quick he is to help, and teach that all he asks of us is faith and love.

Lesson Word-Pictures.

Poor, timid, distressed soul! In the crowd pressing after Jesus, who is on his way to heal the ruler's daughter, is that afflicted woman. For twelve long, weary years she has been burdened with pain. No physician can help her. This great Wonder-worker at the head of the multitude might help her if she only knew him! If she only dared to speak to him, to call out to him as she has heard lepers call to him from a distance! But what if he turned at her call and noticed her before all the multitude! It would terrify her into dumbness; she could not say a word. But if she could only make her way through the crowd and just touch his robe, why would not that do?

"Yes, I will do that," she silently resolves. You can see her patiently, gently elbowing her way through the crowd. There, she is just behind the swaying robes of the Saviour.

"I will just stoop," she resolves, "just stoop and touch—only touch the hem of his garment."

She stoops—does any one see her? She looks up and around her. No, they are busy following the great Wonder-worker. Who cares for the humble woman?

"Nobody is looking," she gratefully says, "and He does not see."

She touches—O, so timidly and self-distrustfully—only the hem, the very edge of the Saviour's garment! Hardly a touch, but in the spirit of such an abounding faith! But why that strange, sudden thrill going all through her frame? She rises. The burden of her trouble has rolled away! She is free! She is healed!

And now comes a sudden halt in the procession. The great Healer has turned and seen the woman. But she need not drop her head. It is the spoken word of blessing whose music she hears:

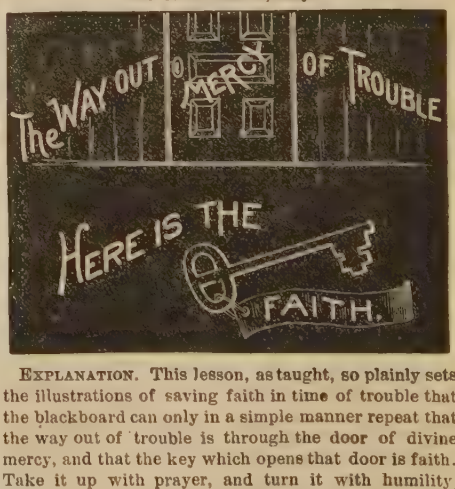
"Daughter, be of good comfort! Thy faith hath made thee whole!"

The wondering, rejoicing procession moves on to the ruler's house. Hark! Hear that wail of funeral music, that shriek of mourning voices! The ruler's daughter is dead! The Wonder-worker has no mission here. Let him depart. What? Does he say the girl is only sleeping? Ha, ha! How they laugh and sneer at him! He has gone into the room of death though. He has turned the people out. What then? What do the curious eyes of that man stealing a look at the door report? Jesus has gone to the dead maiden. He has taken her still, cold hand. And now what a stir of excitement there is all about the house and far down the street! Jesus has raised her from the dead!

The procession moves on again, Jesus at its head. But hark! Who are those shouting? "Thou Son of David, have mercy on us!" Look behind! You can see two men with sightless eyes, with extended hands, carefully feeling their way along. In implicit faith they stand before the Saviour. "Yea, Lord," is faith's answer to his question concerning their trust. Only a touch upon their eyes is felt! It is the touch of a hand pressing a spring at which fly open the doors of a new world. The green landscape, the wondering, rejoicing crowd, the blue skies, above all the pitying face of Jesus—these are before the once blind men.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. This lesson, as taught, so plainly sets the illustrations of saving faith in time of trouble that the blackboard can only in a simple manner repeat that the way out of trouble is through the door of divine mercy, and that the key which opens that door is faith. Take it up with prayer, and turn it with humility. Your sorrow may make you helpless, but it need never make you hopeless.

A. D. 28.] LESSON V. THE HARVEST AND THE LABORERS. [Oct. 30.

Matt. 9. 35-38; 10. 1-8. [*Commit to memory vs.* 36-38.]

35 And Je'sus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the laborers *are* few;

38 Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

1 And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these: The first, Si'mon, who is called Pe'ter, and An'drew his brother; James *the son* of Zeb'e-dee, and John his brother;

3 Phil'ip and Bar-thol'o-mew; Thom'as, and Mat'thew the publican; James the *son* of Al-phe'us, and Leb-be'us, whose surname was Thad'de-us;

4 Si'mon the Ca'naan-ite, and Ju'das Is-car'i-ot, who also betrayed him.

5 These twelve Je'sus sent forth, and commanded them, saying, Go not into the way of the Gen'tiles, and into *any* city of the Sa-mar'i-tans enter ye not;

6 But go rather to the lost sheep of the house of Is'ra-el.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.

General Statement.

Between the events of the last lesson and those of the present, an interval of several weeks took place. Like all the weeks of the Saviour's ministry, they were crowded closely with labors and with miracles. One of these miracles attracted much notice and led to important results. Jesus cast out an evil spirit from a dumb man, who was able thereafter to speak. While most of the witnesses praised God and honored his Son, the Pharisees said, "He has an evil spirit, and through it works his miracles." At this time began their attitude of open warfare against Jesus and their rejection of him as the Messiah. From this hour they ceased not their hatred until the Saviour was hanging upon the cross. Soon after this Jesus went forth on a tour through central Galilee, and in his journey came for a second time to Nazareth, the home of his childhood. Here, as before, he was rejected by his towns-people, who could not believe that "the carpenter" was their Saviour. On account of their unbelief, Jesus could do but few miracles, for he would not force them upon an unwilling people. At this time Jesus sent out his twelve disciples, two and two, through the cities of Galilee. He had chosen them several months before, and had given them training by having them constantly present at his teachings; but he wished them to learn self-reliance and to gain strength by personal work and the endurance of persecution. This itinerancy of a few weeks gave them preparation for the wider journeys that they were to take years after, when their Master was to be upon his heavenly throne.

Explanatory and Practical Notes.

Verse 35. And Jesus went about. This was the third and last tour through Galilee, and especially included the central part of the province, or that around Nazareth. On this journey, as elsewhere, Jesus was accompanied by the twelve apostles. **Cities and villages.** The cities were surrounded by walls, and enjoyed local self-government; the villages were mere collections of small houses. Country life, such as we see, is unknown in the East, for an isolated house is the easy prey of robbers. **Teaching in their synagogues.** The synagogue was the place for reading and expounding the law. There was also a liturgical service connected with it. It thus drew together the religious element of society. In its service any person could speak. In many places of the ancient world the synagogue was the forerunner of the Christian Church. **Preaching the gospel of the kingdom.** Literally, "proclaiming as a herald the good tidings of the kingdom." The news that the kingdom of God had been established, and that all men could enter it, was indeed good tidings. **Healing every sickness and every disease.** *Sickness* in the original means "ailment;" *disease* means "weakness," or "want of health." Thus Jesus brought blessings to both body and soul. (1) *We may not be able to work miracles, but we can help people in sickness, and thus show the spirit of our Master.*

36. The multitudes. The eager throngs which gathered in every place, conscious of need, yet scarcely knowing what they needed. **Moved with compassion.** This compassion for a sorrowing and suffering world was the motive which brought Jesus to the earth; and it was the secret of his power in the world, for he who feels for men will have influence with men. Most people try to escape the burdens of others, but Jesus sought them and bore them. (2) *Let us be Christ-like in our sympathy with suffering humanity.* **Because they fainted, and were scattered abroad.** Rev. Ver., "because they were distressed and scattered." They were *distressed* by the burdens laid on them by their pretended shepherds, and were *scattered* because wandering without true spiritual guides. So feels every missionary in India and China, and so feels every worker among the masses in our great cities. (3) *The deeper our own experience of the Gospel, the greater will be our compassion for those who are without it.* **Sheep having no shepherd.** Like sheep in their ignorance, their helplessness, and their readiness to be led; but having no guides, or guides which led them astray.

37. The harvest. By this he meant the opportunity of reaching the masses and of winning them to the Gospel. The harvest is that of the most precious crop in the world, the souls of men. **The laborers.** Those who were ready to go forth and preach the Gospel to these waiting multitudes. **Are few.** Workers, prepared and willing, were especially few then, when the knowledge of the Gospel was confined to the little circle of disciples; and they still are few, as compared with the needy multitudes.

38. Pray ye therefore. Why did he not say "Go ye," instead of "Pray ye?" Because he who prays will be the one best fitted to go; for prayer brings us into harmony with God's will and readiness to do it. **The Lord of the harvest.** The Lord to whom the souls of men belong as his peculiar treasure, and who can inspire his laborers with power. **That he will send forth.** Literally, "thrust forth, or drive forth;" for it is by a certain goading or compulsion of duty that God urges men out to his work. (4) *God's cause needs prayer and work to go together.* (5) *Those who pray most earnestly will work most successfully.*

1. His twelve disciples. They had been chosen some months earlier, shortly before the Sermon on the Mount, but now, after training, they were to go forth and bear their Master's message. (6) *The special call of Christ is always a call to special duty.* **Power against unclean spirits.** That there were spirits of evil, who in a mysterious way possessed human bodies in that age and land, no evangelical reader of Scripture can deny. We cannot understand their nature nor their operations, for the Scripture gives us insufficient data, but we must admit the fact. **To cast them out.** In their miraculous works the apostles left no successors, for since that time the world has seen the continuous miracle of Christianity among men; but every preacher of the Gospel still drives out the devils of evil from the hearts of men. **To heal.** Their miracles were to arrest attention and to show the divine power; but their greater work was to bring men to salvation.

2. The twelve apostles. They are called *disciples*, as those who learned by companionship with a teacher, and *apostles*, as those sent forth to bear their Master's message. **The first.** Not first in following Jesus, for that was the privilege of Andrew and John; nor first, especially, in being called to apostleship, because Andrew was called at the same time; but first in influence, as a chief among the apostles by natural qualities, though not as Lord over the apostles as claimed by the pope of Rome. Peter was a born leader, and this fact made him first. **Simon.** He was originally a fisherman on the Sea of Galilee, and probably a follower of John the Baptist; was brought by his brother Andrew to Jesus; received the Saviour's teachings for three years, though not always in the humblest spirit; denied him at the trial, but was restored, and was the leader in the founding of the Church. He died in Rome (according to early tradition) by being crucified with his head downward. **Called Peter.** So named by Jesus, "Peter," the rock. **Andrew his brother.** He was, with John, the first to follow Jesus. John 1. 35-41. It is noteworthy that in each event where he is mentioned he is spoken of as bringing some person to Jesus. (7) *Christ wants both; Peters to preach and Andrews to work.* **James the son of Zebedee.** He was one of the three leading characters among the twelve, and probably a cousin of Jesus. He was the first of the apostolic company to die as a martyr. Acts 12. 2. There is reason to suppose that he was of an aspiring, ardent, and somewhat ambitious nature. **John his brother.** The mys-

tic among the apostles, a deep thinker and lofty seer. We have no words that he spoke, but his gospel is the sublimest composition in all literature, and stamps him as one of the rarest minds of all the earth. From his nature we can readily perceive what he asserts, that he was "the beloved disciple."

3. Philip. He was a resident of Bethsaida, and called by the Saviour among the earliest of the disciples. John 1. 43, 44. He seems to have been of a plain, practical nature, not quick to perceive spiritual truth, and needing to have the teachings of Jesus explained and repeated. (8) *How fortunate was it for us that all the apostles were not as deep in their insight as John!* **Bartholomew.** Supposed to be the same with Nathanael, and, in that case, a man of pure and guileless character, as every worker for Christ should be. John 1. 45-50. **Thomas.** The skeptic among the disciples, but a man of warm, affectionate nature, and ready even to die by the side of Jesus. **Matthew the publican.** A tax-gatherer, and therefore trained to business, and exact in methods, as the form of his book shows. Though the gospel of Matthew is not chronological, it is the most systematic in its arrangement of the four. **James, the son of Alpheus.** Sometimes called "James the Less;" not the James who wrote the epistle. **Lebbeus.** Supposed to be the Judas or Jude who wrote the brief epistle which is the last book but one in the New Testament.

4. Simon the Canaanite. Rev. Ver., "the Canaanean," or zealot; member of a party which refused to recognize the Roman authority. **Judas Iscariot.** Probably surnamed from his home—Kerioth, in Judea.

5, 6. Go not into the way of the Gentiles. The Saviour intended to have the Gospel preached to the Gentiles, but not yet. "To the Jews first" was his plan, and then by the Jews to the world. **Samaritans.** A race of mingled Israelite and heathen origin, greatly hated by the Jews. These, too, were to receive the Gospel in a few years, as soon as the Church should be organized and established. **House of Israel.** A reference to the condition of the Jews already referred to in verse 36.

7, 8. Preach. This was the great work of the apostles, that of miracle-working being secondary. Their message was preparatory and annunciatory, for the kingdom itself was not to be established until after the sacrifice of Christ had been accomplished. **Heal the sick.** Miracles were to be the tokens of their commission, and the emblems of the Gospel's spiritual work. **Freely.** Making neither the preaching nor the miracles a means of gain.

HOME READINGS.

M. The need and the call. Matt. 9. 35-38; 10. 1-8.
Tu. The reaper's commission. Matt. 10. 9-24.
W. The call of Paul. Acts 9. 1-18.
Th. The wheat and tares. Matt. 13. 24-30, 36-43.
F. The spiritual harvest. Joel 3. 9-21.
S. The laborer's spirit. 1 Cor. 9. 16-27.
S. The vision of harvest. Rev. 14. 12-20.

GOLDEN TEXT.

Freely ye have received, freely give. Matt. 10. 8.

LESSON HYMN.

Far and near the fields are teeming
With the waves of ripened grain;
Far and near their gold is gleaming
O'er the sunny slope and plain.

Send them forth with morn's first beaming,
Send them in the noontide's glare:
When the sun's last rays are gleaming
Bid them gather every-where.

O thou, whom thy Lord is sending,
Gather now the sheaves of gold,
Heavenward then at evening wending
Thou shalt come with joy untold.

TIME.—28 A. D.
PLACE.—The country of Galilee and Capernaum.
RULERS.—Same as in Lesson I.

DOCTRINAL SUGGESTION.—The missionary spirit.

QUESTIONS FOR SENIOR STUDENTS.

1. The Harvest.

In what respect were these multitudes like the ripening harvest?

What was their danger, except laborers were sent forth?

By what had they been prepared for spiritual ingathering?

Who were to be the reapers that the Lord of the harvest would send forth?

Why were the twelve, or the disciples, close at hand to pray for laborers?

What should be the effect of prayer on those who utter it?

On what other occasion had Jesus said, "The fields are white to the harvest?"

Did the harvest which Jesus had in mind end with his life?

What fact in the early history of the Church shows that this was a true saying of our Lord?

2. The Laborers.

Who were the first laborers?

How had these twelve been heretofore known?

Now that they are "*sent*," what does their historic name become?

To what did their number correspond?

What was, therefore, their first great mission?

What is there in the lesson that indicates the direction of their journey?

What power was given to them?

Was the power to raise the dead ever used?

What success attended this mission? Luke 10. 17.

Practical Teachings.

In this lesson is our model. Tireless, earnest, helpful, pitiful, he went about doing good.

Here, also, is our mission. Behold the harvest. Pray for aid. Go. Work. Give.

Here is my talisman for memory, "Freely ye have received."

Hints for Home Study.

1. There are four lists of the apostles: Matt. 10. 2-4; Mark 3. 16-19; Luke 6. 14-16; Acts 1. 13.

2. Commit to memory the list as given in Matthew.

3. Study the movements made by Jesus and the apostles from Lesson I of this quarter to the present time. This is important, for Jesus is now leaving Galilee.

4. Write the names of all who had come into such contact with Jesus that they ought to have been his firm disciples.

5. Find the first account of Peter, James, Andrew, and John meeting Jesus. Also the second account. Is this the third commission to these four?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Harvest.

What Teacher went about the cities and villages of Galilee?

In what labors did he engage?

What was the theme of his preaching?

What miracles did he perform?

What sight stirred his compassion?

What were the people like?

What contrast was there between the harvest and the laborers?

For what were the disciples commanded to pray?

2. The Laborers.

Whom did Jesus call to him?

What commission did he give them?

By what title were the twelve known?

What two pairs of brothers were chosen?

Who are the three pairs next named?

By what titles are the last pair known?

From whom were the twelve chosen? Luke 6. 13.

How did Jesus prepare for this appointment? Luke 6. 12.

Where were the twelve forbidden to go?

To whom were they sent?

What good news were they to declare?

What good works were they to do?

How were they to bestow their gifts? (GOLDEN TEXT.)

Teachings of the Lesson.

Where, in this lesson, are we taught—

1. That God's work needs human helpers?
2. That power to do good is God's gift?
3. That the Gospel is God's best news to man?

Hints for Home Study.

Which Simon was called Zelotes? Why was one called "the Canaanite?" Which of the twelve were called "Boanerges?" What other Judas was there besides Iscariot?

QUESTIONS FOR YOUNGER SCHOLARS.

Who came to hear Jesus in the cities and villages? **Great crowds of people.**

What did he do for them? **He healed all who were sick.**

What more did he long to do? **Save them from sin and unbelief.**

Whom did he choose to help him teach the people? **The twelve disciples.**

Can you repeat their names?

To whom did he send them first? **To the Jews.**

Why? **Because they were his own people.**

What were they to preach? **That Jesus, their promised Saviour, had come.**

What power did he give them? **Power to heal the sick and cast out evil spirits.**

What did he command them? (Repeat the Golden Text.)

What did he tell the disciples? **That many were ready to be saved and led in the right way.**

What was his plan to help them? **To give them leaders to teach and guide them.**

Who are Jesus's disciples now? **All who love and obey him.**

How can they preach the Gospel? **By living unselfish, loving lives.**

How must they give to others? **As freely as Jesus gives to them.**

Words with Little People.

Are you doing *all you can* for Jesus?

Do you *care* whether *others love him* or not?

Do you think it an *honor* to work for him?

How would you feel *if the president* gave you some work to do?

"Lord, what *wilt thou* have ME to do?"

THE LESSON CATECHISM.

[For the entire school.]

1. How did Jesus feel for the multitude of people who were without teachers? **He was moved with compassion.**

2. What did he say of the harvest of souls? **"The harvest truly is plenteous."**

3. What did he tell his disciples to pray to God? **To send forth laborers.**

4. Whom did Jesus send out to preach to the people? **His twelve apostles.**

What command of Jesus to the apostles is given in the GOLDEN TEXT? **"Freely ye,"** etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Work and the Workers.

I. THE WORK.

1. **Instruction.** "*Teaching.*" v. 5.
   "Wisdom is the principal thing." Prov. 4. 7.
2. **Proclamation.** "*Preaching.*" v. 35.
   "Ambassadors for Christ." 2 Cor. 5. 20.
3. **Physical.** "*Healing.*" v. 35.
   "The Saviour of the body." Eph. 5. 23.
4. **Needed.** "*Fainted....scattered.*" v. 36.
   "As sheep going astray." 1 Pet. 2. 25.
5. **Abundant.** "*Plenteous.*" v. 37.
   "Look on the fields." John 4. 35.

II. THE WORKERS.

1. **Called.** "*Twelve apostles.*" v. 2.
   "Who will go?....send me." Isa. 6. 8.
2. **Endowed.** "*Gave them power.*" v. 1.
   "Ye shall receive power." Acts 1. 8.
3. **Sent.** "*Sent forth.*" v. 5.
   "Go ye into all the world." Mark 16. 15.
4. **Directed.** "*To the lost sheep.*" v. 6.
   "Beginning at Jerusalem." Luke 24. 47.

THOUGHTS FOR YOUNG PEOPLE.

How to work for Souls.

1. We should be like Christ in devotion to the work for souls. As he made it his supreme object, so may we, even though we may be compelled to give a part of our time to other business. v. 35.

2. We should be like Christ in caring for the bodies as well as the souls of men. Though we cannot heal the sick, we can visit and comfort them; and through the body we may reach the soul. v. 35.

3. Like our Master, we should have sympathy with the sorrows and troubles of men. Let us count their burdens as our concern, and feeling for them strive to help them. v. 36.

4. We should look at the world as a harvest-field of souls. There are enough to look for opportunities of making money or gaining honor; let us watch for the opportunity of doing good. v. 37.

5. We should pray as well as work, and pray over our work, and pray while we work. Prayer will strengthen the hands for toil and the tongue for testimony. v. 38.

6. We should work with direct purpose, seeking those to whom God sends us, whether Jews or Gentiles, Samaritans or heathen, white or black, believers or infidels. vs. 5, 6.

7. We should work in our Master's name, and deliver his message. We are not responsible for the message, but we are responsible for its faithful delivery. vs. 7, 8.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

It might be well to open with a map of the Saviour's journeys during his ministry in Galilee. Each journey began and ended at Capernaum. 1. Eastern Galilee. 2. To the feast at Jerusalem. 3. To the mount of the sermon (at this time the disciples were called). 4. Through southern Galilee (raising the young man at Nain). 5. Voyage to Gergesa. 6. Through central Galilee (the lesson). 7. To Bethsaida (feeding the five thousand)....It would be well to have the class memorize the names of the twelve apostles, for they were the founders of the Christian Church....Tell what is known of the history and character of each apostle....Distinguish between the disciples' first following Christ, their call to apostleship, and their being sent out to preach....The Thoughts for Young People contain a plan of teaching. How to work for souls.... Another outline in the Analytical and Biblical Outline. ....Find five duties in this lesson for every follower of Jesus.

Songs from the Epworth Hymnal.

221. Just a word for Jesus.
223. Take up the cross.
226. Seeds of promise.
230. Some work to do.
239. Up for Jesus stand.
241. I love thy kingdom, Lord.
249. Jesus shall reign.
211. Awake! awake!
254. To the work.
255. The call for reapers.

Primary and Intermediate.

LESSON THOUGHT. *Telling the Good News.*

Review. How many stories of help did we hear in the last lesson? What child did Jesus help? What did he do for her? What woman was helped? How

long had she been sick? Where did she find Jesus? What men did he help? What did they need? Who are blind now? Who can make blind souls see? Which are worse—blind eyes, or blind souls?

JESUS AT WORK.

Add names of several cities and villages to the map. Picture Jesus, going from one to another, preaching, or telling the good news of the Gospel, curing the sick people, and casting out evil spirits. Imagine some of the scenes as he entered the villages, the joy of sick folks and their friends etc. Tell that Jesus was busy at this kind of work all the time. He could not stop to rest, because there was so much to be done. What do people look for when they have a great deal of work to do? Yes, some one to help. Jesus needed helpers. He called some men to help him. Teach that he would look for helpers among those who loved him, and were trying to follow him.

DISCIPLES CALLED TO WORK.

The names of the twelve disciples may be taught, and the fact of choosing certain men to go and preach may be made to seem more real, in some such way as this: Prepare a dozen pieces of card-board, each bearing the name of a disciple. These names may be put on with a brush, or cut out of different colored papers and pasted on. Fasten strings to these cards so prepared, and call twelve boys in the order given in the lesson, hanging a paste-board around the neck of each. As far as possible, say something distinctive about each one. Now you can drill the class on the names, and they will be more easily learned, because associated with something seen.

DISCIPLES AT WORK.

What did Jesus tell these men to do? Put the commission into simple language: tell about Jesus; comfort the sick and troubled; pity and try to help sinful souls. Can we do such work? Yes, if we are disciples. Jesus wants all his little followers to be little workers, helping to make his kingdom come. Talk about the work missionaries do. That is the kind of work we can do, right in our homes, among our school friends and playmates. Call for Golden Text. How much we have received! Knowledge of Jesus, love of Jesus, faith in Jesus. How much we ought to give! Nothing counts so much as love. We can all get love from Jesus, and then give it to those who are needing it.

Lesson Word-Pictures.

They come thronging down the street. They straggle across the open fields. By highway and foot-path they journey. There are blind men to receive sight. There are the palsied to receive strength. There are cripples to be made whole. Bound or wrestling with the friends who lead them are the wild, excitable faces of poor demoniacs. There are those who hunger and thirst for discipleship. It is a vast, uneasy, craving multitude. To meet those wants, every-where moves Jesus. This morning his voice was heard in the synagogue, in the evening hour it echoed over a great crowd out in the fields. Between synagogue and the field-congregation he was touching blind eyes, rebuking wild demons, laying healing hands on the fevered and palsied. To-morrow will be as to-day. Many of yesterday's gathering will sleep under sheltering roofs, but some will lie down under the trees and wait there for to-morrow's ministrations. There are those who may lean against a protecting ledge and there seek slumber. This prostrate, tired, hungry flock Jesus may look upon toward the evening hour. He thinks, too, of the vaster number scattered throughout Judea. He can see them on beds of pain, in paths of temptation, in temple-court or synagogue seeking for light. How wide this harvest-field of souls! He turns to the disciples. You see his pitying face. You hear his pleading tones. O for prayer that into the harvest God may send forth the reapers girded for their work!

There comes a wonderful day in Judea. Power is to be given for a great work, the most wonderful of all service. And who are to be the recipients of this power? The Cæsars of empire, the Ciceros of speech, the Crœesi of money? No, there they stand, men who have been fishing in Galilee, gathering taxes, or plowing their fields. You see twelve every-day men. In the front row of the group of twelve you pick out Simon Peter with his impulsive energy. There is James with his thoughtful, practical face. John is there with his rapt look of spiritual insight. Matthew, too, shrewd and business-like. And in the rear of all you note a face which makes you uneasy—the sign of a traitor! "Judas!" you say.

What kind of a power, though, is to be given? Power to waste life, to wreck happiness, to destroy the soul? No; but to raise the sick from their beds and the dead from their graves, to take away the leper's taint and break forever the devil's chain, to say the words that shall make over the body and save the soul. They are takers only to become givers. And in the center of this impressive, power-receiving group stands Jesus, the happy, glorified center of all this beneficence, like the sun raying forth light, heat, and life that shall make nature a garden of Eden and man its paradise keeper and king.

Blackboard.

BY J. B. PHIPPS, ESQ.

EXPLANATION. This illustration teaches that it is our duty as Christians to do one of two things—either to go into the field or to help to send others. We must have the missionary spirit of Christ, and do something for him. The sickle of earnest Christian work must be in our hands, for the harvest is plenteous, and there is work for all. Not only abroad in foreign lands, but at the home, by the fire-side, with your neighbor, and with every one that knows not Christ. "Freely ye have received, freely give."

DIRECTIONS. Make the words *Go* and *Send* quite prominent with bright colors; the wheat make with yellow and light green; the sickle with white.

A Born Manager.

BY QUESTUS.

Mrs. Ritorong was a born manager. She seemed to have an idea that she was gifted beyond others, and understood how to arrange human affairs better than any one else who belonged to her circle. If she had been a direct descendant of King Solomon she could not have had more confidence in her own judgment or her knowledge of long division. In fact, she ruled with imperial sway from early childhood, and not realizing that those who yielded to her did so from a sense of courtesy and a desire to keep the peace, she became more and more self-opinionated and dictatorial, and managed to have fewer friends than enemies.

Was there any thing going on in the church—a fair or concert or any thing of that sort? Mrs. Ritorong was sure to have her finger in the pie, and although she might pretend to take a subordinate part, she would soon come to the front and manage affairs to her own satisfaction.

About some things, it must be confessed, her judgment was exceedingly good, while in others she displayed so much narrow-mindedness and poverty of spirit as to create rebellion against her authority. This only made her more determined to carry her point, and as, with the majority of people, it is easier to yield than to contend, Mrs. Ritorong generally marched off with flying colors.

Those members of her own family who had a will of their own found it to their interest to dispose of it, or to disavow its possession, in order to preserve the peace of the household. When she entered it, a young bride, she did not take into consideration the age of her mother-in-law, or the fact that having had undisputed possession of that home and her son's heart for so many years it was like death to dethrone her. No. This born manager entered and assumed all the dignities of office, overruled all suggestions, declined all offers of assistance, was deaf to entreaties, and in many, unfortunately, offensive ways inaugurated the reign of a new queen.

Ah, how true it is that

> "Evil is wrought by want of thought
> As well as want of heart!"

and on that account those who censure Mrs. Ritorong are prepared to excuse her, and hope that in time she will see the error of her ways.

Though Mrs. Ritorong may succeed in managing her husband and her mother-in law, she has her hands full when she comes to her own children, who inherit their mother's disposition. Her management of them is despotic and inclusive. She permits no expression of opinion, no display of individuality, no deviation from her laws, which are as those of the Medes and Persians.

What is the consequence? There is at first inward rebellion, then open revolt. The children learn to deceive, and become arrant little hypocrites. Their souls, instead of being white and pure, as they might have been under better management, are smirched with sin.

The born manager has no magnetic power. The armies she would command are prone to disband. Her government becomes tyrannical, and with the best of motives she manages so that old people go gladly to their graves and young ones break loose from her authority.

If any born manager sees her own likeness in this mirror, let her at once cultivate a submissive spirit, and with grace in her heart reign in her home a beloved queen rather than a domestic tyrant.

Thoughts for the Quiet Hour.

— To God belongeth the east and the west; therefore whithersoever ye turn yourselves to pray, there is the face of God.—*Koran.*

— If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work, his life is a happy one.—*Ruskin.*

— What you keep by you, you may change and mend; but words once spoken can never be recalled.—*Roscommon.*

— "Some days must be dark and dreary:" but no day need be wholly so, upon which shines the light of God's love.—*Frederic R. Marvin.*

— There is such a fullness in the Bible that oftentimes it says much by saying nothing; and not only its expressions but its silences are teaching, like the dial, in which the shadow as well as the light informs us.—*Boyle.*

— What God wants is not "services," but service. A Christian life is the best argument for Christ.—*Rev. J. E. Johnson.*

— Faith is the hand of the soul to take hold of Christ; the foot to come to him; the eye to behold him; the ear to obey him, and the mouth to taste of his sweetness.—*Sinclair.*

— All the means of action—the shapeless masses—the materials, lie every-where about us; what we need is the celestial fire to change the flint into transparent crystal, bright and clear.—*Longfellow.*

> — The battle of our life is won,
> And heaven begun,
> When we can say, "Thy will be done."
> —*Lucy Larcom.*

— Kind words produce their own image in men's souls, and a beautiful image it is. They soothe and comfort the hearer. They shame him out of his unkind feeling. We have not yet begun to use them in such abundance as they ought to be used.—*Pascal.*

— He that hath no bridle on his tongue hath no grace in his heart.—*St. Jerome.*

— From the plenitude that waits on one life, falls a crumb that stays the craving of another.—*A. D. T. Whitney.*

—Joy in one's work is the consummate tool without which the work may be done indeed, but without which the work will always be done slowly, clumsily, and without its finest perfectness.—*Phillips Brooks.*

— Speaking without thinking is shooting without taking aim.—*Miss Carey.*

— Go on in the strength of the Lord, and put Christ's love to the trial: put upon it burdens, and then it will appear love indeed: we have not recourse to his love, and therefore we know it not.—*Samuel Rutherford.*

— Seek a convenient time to retire into thyself.—*Thomas à Kempis,*

> — Thine was the seed time; God alone
> Beholds the end of what is sown:
> Beyond our vision, weak and dim,
> The harvest-time is hid with him.—*Whittier.*

— Combat every discontent by prayer, every care by faith, every fear by hope.—*Anon.*

— God is a shower to the heart burned up with grief; God is a sun to the face deluged with tears.—*Joseph Knox.*

— To give a man a full knowledge of true morality, I should need to send him to no other book than the New Testament.—*John Locke.*

— How often do we look upon God as our last and feeblest resource! We go to him because we have nowhere else to go. And then we learn that the storms of life have driven us, not upon the rocks, but unto the desired haven.—*Words of Faith.*

> — My business is not to re-make myself,
> But make the absolute best of what God made.
> —*Robert Browning.*

Book Notices.

Bar Harbor Days. By Mrs. Benton Harrison. With Illustrations by Fenn & Hyde. New York: Harper & Brothers. A fox-terrier moving in respectable society has the privilege of making sharp criticisms of fashionable people at a fashionable summer resort. Such people, if they condescend to read this book, may learn what opinions the dogs have concerning them.

Jack Hooper: His Adventures at Sea and in South Africa. By Verney Lovett Cameron. With twenty-three full-page illustrations. London and New York: T. Nelson & Sons. The author claims to have been the first European to cross tropical Africa from east to west. He writes this book for boys, and gives them not only entertainment, but useful instruction concerning sea-life, and the places he visited in South Africa when it was a wilder country than it is to-day. Price, $1 25.

Monsters of the Sea, Legendary and Authentic. By John Gibson. With Sixteen Illustrations. London and New York: T. Nelson & Sons. Why should there not be sea-serpents? is a question worthy of consideration when we learn from geologists of the huge monsters which once swam the seas. Whether the sea-serpent is a reality or a myth, there are doubtless monsters living in the ocean terrible to behold. This book gives an interesting account of many of them. We should rather read about them than meet them. Price, 60 cents.

Our Sea-Coast Heroes; or, *Stories of Wreck and of Rescue by the Life-boat and Rocket.* By Achilles Daunt. With numerous illustrations. London and New York: T. Nelson & Sons. Though this is an English book it treats of a subject of absorbing interest to all dwellers on our own coast or travelers by sea. It gives a history of the life-saving operations now in use on the English coast, and has many thrilling narratives of danger and of shipwreck. Its perusal will increase our estimate of the bravery of the noble men, whether in England or America, who put their own lives in peril to save the lives of others. Price, $1.

What Shall We talk About? or, *Things that Every One Ought to Know.* With thirty-four illustrations. London and New York: T. Nelson & Sons. This is a book for the young, and treats of a variety of topics in natural history and natural philosophy. The book has imaginary dialogues between some little people and their friends, and in this way a great deal of useful information is conveyed. It may be doubted, however, if this is any better than for the writer to address himself directly to the readers and thus get into immediate sympathy with them. Price, $1.

Sebastopol. By Count Leo Tolstoi. New York: Harper & Brothers. Tolstoi is unquestionably one of the most remarkable men of the age. One is quite willing to forget some of his vagaries in the contemplation of a man who is humbly and sincerely seeking to follow Christ. This little volume affords a very good specimen of his style, picturesque and brilliant. The introduction by Mr. W. D. Howells is a very beautiful tribute to the genius of the author. Price, 75 cents.

Allan Quatermain. Being an account of his further adventures and discoveries in company with Sir Henry Curtis, Bart., Commander John Good, R. N., and one Umslopogaas. By H. Rider Haggard. Copiously illustrated. New York: Harper & Brothers. This is a sequel to "King Solomon's Mines," by the same author, and has the usual extravagant descriptions of savage life hitherto unknown, and probably never to be known by any body but the writer. Price, 75 cents.

The Story of the Earth and Man. By Sir J. W. Dawson, LL.D., F.R.S., F.G.S. New edition, with corrections and additions. New York: Harper & Brothers. The first edition of this work was issued in 1873; the present is the ninth edition. The author has availed himself from time to time of new discoveries, and has made the corrections thus found necessary, but the general statements and conclusions have undergone no change. The book is a recognized authority on the subject of which it treats, and worthy of a place in the library.

Temple's Trial; or, For Life or Death. By Evelyn Everett-Green. London and New York: T. Nelson & Sons. A well-written story, with forcible delineations of some strong characters as well as some weak ones. The hidden power which sustains those who trust in God is finely illustrated. Price, $1 25.

Horsemanship for Women. By Theodore H. Mead. New York: Harper & Brothers. The writer of this work was hardly bold enough to coin a word, and call his book "Horsemanship," and so he adopted the title here given. The volume has many useful practical hints for those women who wish to become riders. Of course the book will not permit one to dispense with a teacher, but it may be read leisurely, between lessons, while the teacher is not present. Price, $1 25.

Rinaultrie. By Mrs. Milne Rae. London and New York: T. Nelson & Sons. A genuine Scotch story of the troublous times which resulted in the formation of the Free Church of Scotland. The various scenes and characters are vividly portrayed, so that the reader can easily see the hills of Scotland, the churches, the manses, and the dwellings, and hear the quaint dialect of the people. Price, $1 50.

Keats. By Sidney Colvin. New York: Harper & Brothers. This is another volume in the admirable series of John Morley's "English Men of Letters." It gives a biographical account of the poet, some specimens of his poetry, criticisms on his writings, and a statement of his influence on the poets who came after him. Price, 75 cents.

Some Aspects of the Blessed Life. By Mark Guy Pearse. Cincinnati: Cranston & Stowe. New York: Phillips & Hunt. Price, 75 cents. A good book on the spiritual life should find many readers, for it is the life to be sought and enjoyed. This little book presents the subject of earnest Christianity, or the life of God in the soul of man, in the form of short talks or discourses. They are clear in statement, abundant in illustration, interesting in style, and pervaded by a deeply spiritual tone.

A Tale of Oughts and Crosses; or, Mr. Holland's Conquests. By Darley Dale. New York: Robert Carter & Brothers. The sub-title expresses the subject of this story better than the first title, which has already been used by the same publishing house for another book: Two self-willed children are sent to school, where they learn obedience, and where in the end of the story the teacher marries one of his pupils.

The Woodlanders. By Thomas Hardy. New York Harper & Brothers. Price, 75 cents. If people *must* read novels, this one will answer better than most. It is interesting, the characters have individuality, and its tone is elevating.

Nearer to Jesus. Memorials of Robert Walter Fergus. By His Mother. New York: Robert Carter & Brothers. Price, 75 cents. The story of a boy who lived only ten years. To his friends, and to others interested in the life of a noble, pure child, the book will be pleasant reading.

Possibilities. By Rev. Thomas L. Bailey. Boston: D. Lothrop & Co. Price, $1 25. A story showing how a minister and a school-ma'am were able to revolutionize a community by their united efforts in doing good. It is located upon the New England coast, and describes the ways of a sea-faring people. The story is moderately well written and fairly interesting.

The Cambridge Bible for Schools and Colleges. First Book of Kings. By Professor J. R. Lumby, D.D. Cambridge: University Press. Price, 90 cents. This is one of the best among the new commentaries, and its form, in small volumes, makes it convenient for the student. The notes on the First Book of Kings are up to the high level of ability in the previous volumes, and make frequent use of the Revised Version, which will save the reader the trouble of referring to it.

LESSONS FOR 1887.

Fourth Quarter.

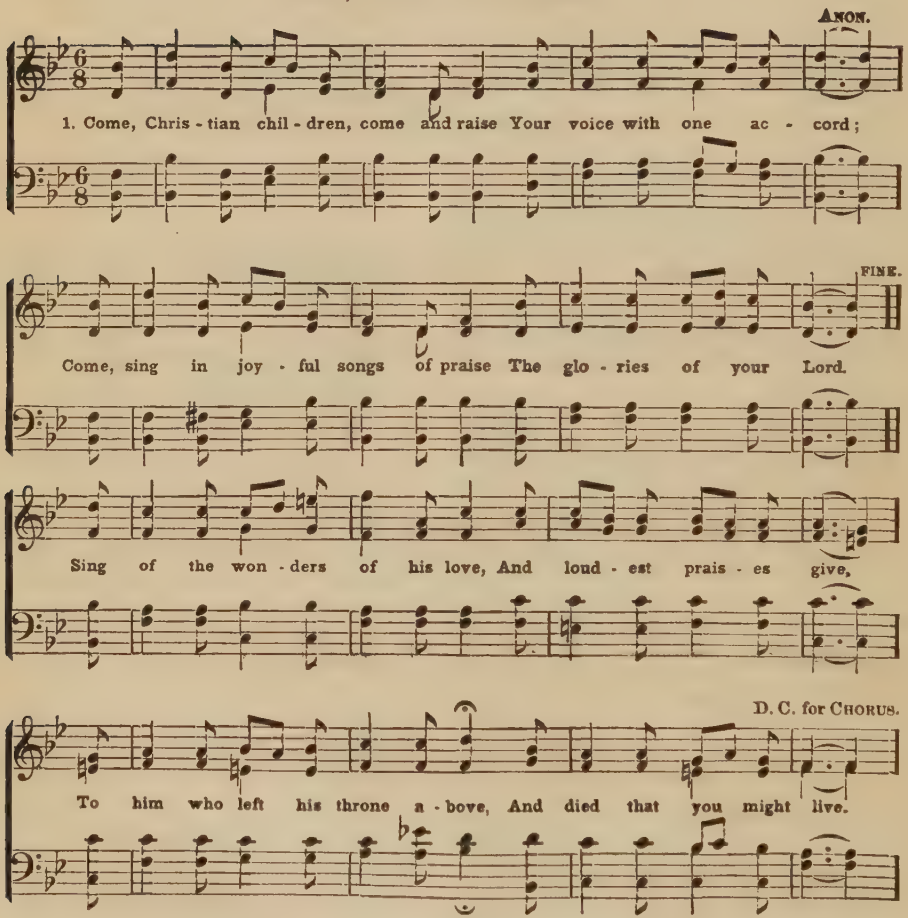
Oct.	2.	**The Centurion's Faith**	Matt. 8. 5–13.
	9.	**The Tempest Stilled**	Matt. 8. 18–27.
	16.	**Power to Forgive Sins**	Matt. 9. 1–8.
	23.	**Three Miracles**	Matt. 9. 18–31.
	30.	**The Harvest and the Laborers**	Matt. 9. 35–38, and 10. 1–8.
Nov.	6.	CONFESSING CHRIST	Matt. 10. 32–42.
	13.	CHRIST'S WITNESS TO JOHN	Matt. 11. 2–15
	20.	JUDGMENT AND MERCY	Matt. 11. 20–30.
	27.	JESUS AND THE SABBATH	Matt. 12. 1–14.
Dec.	4.	PARABLE OF THE SOWER	Matt. 13. 1– 9.
	11.	PARABLE OF THE TARES	Matt. 13. 24–30.
	18.	OTHER PARABLES	Matt. 13. 31–33. and 44–52.
	25.	FOURTH QUARTERLY REVIEW.	

CLASS RECORD FOR OCTOBER, 1887.

	Oct. 2.	Oct 9.	Oct. 16.	Oct. 23.	Oct. 30.
Weather					
Teacher.					
PUPILS.					

MUSIC AND HYMNS FOR THE FOURTH QUARTER.

COME, CHRISTIAN CHILDREN.


ANON.
1. Come, Chris - tian chil - dren, come and raise Your voice with one ac - cord;
FINE.
Come, sing in joy - ful songs of praise The glo - ries of your Lord.
Sing of the won - ders of his love, And loud - est prais - es give,
D. C. for CHORUS.
To him who left his throne a - bove, And died that you might live.

2 Sing of the wonders of his truth,
And read in every page
The promise made to earliest youth
Fulfilled to latest age.
Sing of the wonders of his power,
Who with his own right arm
Upholds and keeps you hour by hour,
And shields from every harm.
Chorus.—Come, Christian children, etc.

3 Sing of the wonders of his grace,
Who made and keeps you his,
And guides you to the appointed place
At his right hand in bliss.
Sing of the wonders of his name,
And Jesus Christ adore;
Him for your Lord and God proclaim,
And praise him evermore.
Cho.—Come, Christian children, etc.

GO TELL THE WORLD OF HIS LOVE.

Words by MISS ABBIE MILLS. Music by WM. J. KIRKPATRICK.

1. Heirs to the kingdom of Je - sus, the Lord, Go tell the world of his love;
Pub-lish the blessings that flow from his word, Go tell the world of his love;
Love that has purchas'd re - demp-tion from sin, Love that makes happy the spir - it with-in,
Love that will help us our con-quest to win, Go tell the world of his love.
D.S.—Heirs to the kingdom of Je - sus, the Lord, Go tell the world of his love.
FINE.
CHORUS.
Go tell the world, Go tell the world, Go tell the world of his love;
of his love.
D.S.

2 Think how he labored that we might have rest,
Go tell the world of his love;
Think how he suffered that we might be bless'd,
Go tell the world of his love:
Sav'd by his mercy, up-held by his care,
Tell of the goodness we constantly share;
Fill'd with his fullness, no longer forbear,
Go tell the world of his love.

Chorus.—Go tell the world, Go tell the world,
Go tell the world of his love;
of his love.

D. S. Chorus.
Heirs to the kingdom of Jesus, the Lord,
Go tell the world of his love.

3 Plead to the lost ones to come while they may,
Go tell the world of his love;
Jesus is waiting, he'll save them to-day,
Go tell the world of his love:
Love that is nearest when earth-joys are past,
Lighting our pathway by clouds overcast;
Love that will bring us to glory at last,
Go tell the world of his love.

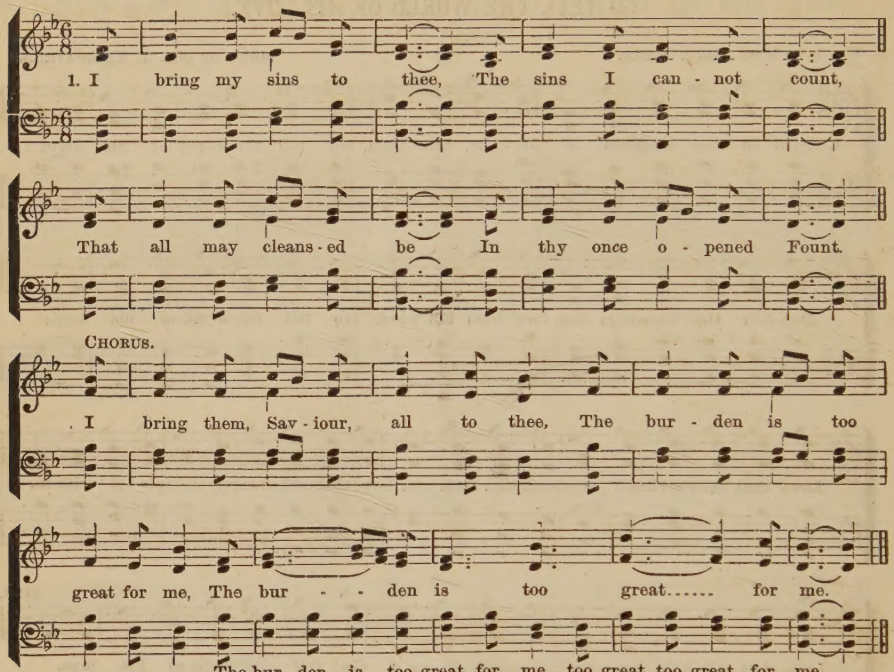
Chorus.—Go tell the world, Go tell the world,
Go tell the world of his love;
of his love.

D. S. Chorus.
Heirs to the kingdom of Jesus, the Lord,
Go tell the world of his love.

From "SONGS OF JOY AND GLADNESS." By permission.

I BRING MY SINS TO THEE.

Words by MISS F. R. HAVERGAL. Music by WM. J. KIRKPATRICK.


1. I bring my sins to thee, The sins I can - not count,
That all may cleans - ed be In thy once o - pened Fount.
CHORUS.
I bring them, Sav - iour, all to thee, The bur - den is too
great for me, The bur - - den is too great..... for me.
The bur - den is too great for me, too great, too great for me.

2 I bring my grief to thee—
The grief I cannot tell;
No words shall needed be,
Thou knowest all so well;

Chorus.—I bring the sorrow laid on me,
O suffering Saviour, all to thee,
O suff'ring Saviour, all to thee.
O suffering Saviour, all to thee, O Saviour, all to thee.

3 My joys to thee I bring,
The joys thy love has given,
That each may be a wing,
To lift me nearer heaven:

Chorus.—I bring them, Saviour, all to thee,
Who hast procured them all for me,
Who hast procured them all for me.
Who hast procured them all for me, Procur'd them all for me.

4 My life I bring to thee,
I would not be my own;
O Saviour, let me be
Thine ever, thine alone:

Chorus.—My heart, my life, my all I bring
To thee, my Saviour and my King,
To thee, my Saviour and my King.
To thee, my Saviour and my King, My Saviour and my King.

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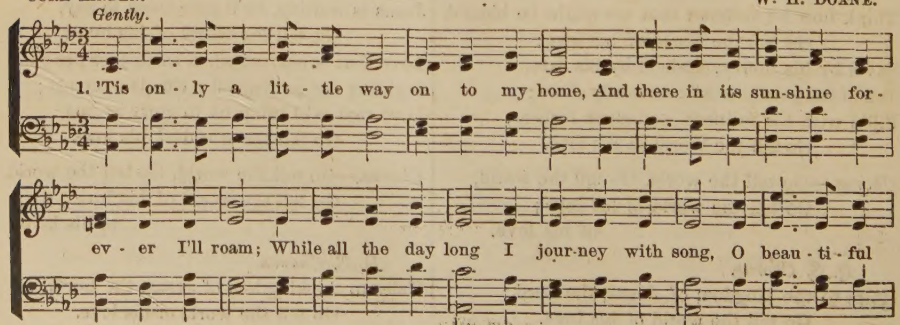
From "SONGS OF JOY AND GLADNESS."

ONLY A LITTLE WAY.

CORA LINDEN. W. H. DOANE.

Gently.


1. 'Tis on - ly a lit - tle way on to my home, And there in its sun-shine for -
ev - er I'll roam; While all the day long I jour-ney with song, O beau - ti - ful

ONLY A LITTLE WAY—(*Continued.*)

REFRAIN.

2 'Tis only a little way farther to go,
O'er mountain and valley where dark waters flow;
My Saviour is near with blessings to cheer,
His love is my guiding star; why should I fear?
Refrain.

3 'Tis only a little way, there I shall see
The friends that in glory are waiting for me;
Their voices from home now float on the air,
They're calling me tenderly, calling me there.
Refrain.

4 'Tis only a little way over the tide,
And there from my Saviour no darkness shall hide;
The arms of his love will bear me along
Safe home to the beautiful Eden of song.—*Ref.*

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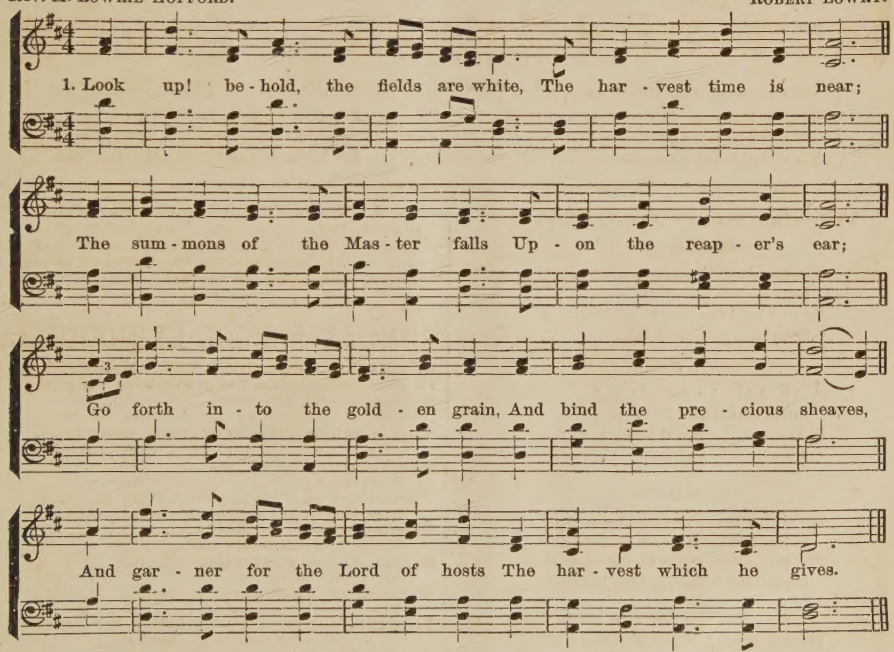
LOOK UP! BEHOLD, THE FIELDS ARE WHITE.

Lift up your eyes, and look on the fields.—John 4. 35.

REV. M. LOWRIE HOFFORD. ROBERT LOWRY.


1. Look up! be - hold, the fields are white, The har - vest time is near;
The sum - mons of the Mas - ter falls Up - on the reap - er's ear;
Go forth in - to the gold - en grain, And bind the pre - cious sheaves,
And gar - ner for the Lord of hosts The har - vest which he gives.

2 Look up! behold, the fields are white,
The harvesters are few;
The gathering of the harvest must
By grace depend on you;
Go forth throughout the busy world,
The world of want and sin,
And gather for the Lord of Hosts,
Its dying millions in.

3 Look up! behold, the fields are white,
The Master soon shall come,
And carry with rejoicing heart
His gathered trophies home;
And can you stand with empty arms,
While gladly he receives
From others in the harvest field
A load of precious sheaves?

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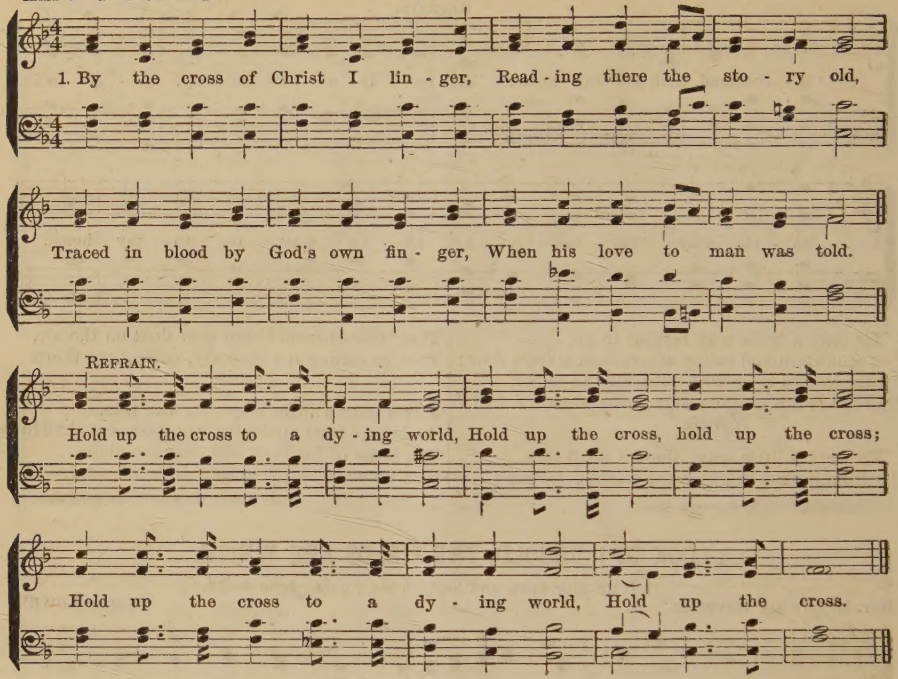
HOLD UP THE CROSS.

MISS F. G. BROWNING. ROBERT LOWRY.


1. By the cross of Christ I lin - ger, Read - ing there the sto - ry old,
Traced in blood by God's own fin - ger, When his love to man was told.
REFRAIN.
Hold up the cross to a dy - ing world, Hold up the cross, hold up the cross;
Hold up the cross to a dy - ing world, Hold up the cross.

2 By the cross I'm lifted nearer
To the heart of Him who died;
Daily grows my vision clearer
To behold the Crucified.—*Refrain.*

3 By the cross of Christ my longing
For a crown is satisfied;
Thoughts of joy beyond are thronging,
As I stand the cross beside.—*Ref.*

Whisper Songs for October.

FIRST LESSON.

COME to Jesus! come to Jesus!
He has love and grace for all;
He will heal the sick and sinful,
If on him they only call.

SECOND LESSON.

Call to Jesus! call to Jesus!
Little sailor o'er life's sea;
In the storm, or in the sunshine,
He will help and safety be.

THIRD LESSON.

Trust in Jesus! trust in Jesus!
Bring to him your every care;
Tell him all your sin and weakness,
He will all your burdens bear.

FOURTH LESSON.

Follow Jesus! Follow Jesus!
Touch his garment and be whole;
Let your faith take hold upon him,
He will cure the sin-sick soul.

FIFTH LESSON.

Work with Jesus! work with Jesus!
Tell the story o'er and o'er,
How the Saviour came to give us
Life and love for evermore.

LESSONS FOR NOVEMBER, 1887.

Nov. 6. Confessing Christ. Matt. 10. 32–42.
Nov. 13. Christ's Witness to John. Matt. 11. 2–15.
Nov. 20. Judgment and Mercy. Matt. 11. 20–30.
Nov. 27. Jesus and the Sabbath. Matt. 12. 1–14.

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